

THE
SPIRITUAL BEE
OR
A MISCELLANEY

*Of Spiritual, Historical, Natu-
ral Observations, and Occa-
sional occurrences,
Applied
IN
Divine MEDITATIONS*

By an Vniversity Pen.

*It is my Meditation all the day long.
Psal. 119. 97.*

OXFORD,
Printed by W. H. for John
Grosley, Anno 1667.





To the
Much Honored
Sr. COPLESTON BAMPFIELD
High Sheriff
for the County of Devon.

Much Honoured Sir,

Should not have
I known how to have
skreened my self
from the imputation
of *Overvaluing* this
Paper, if I had thought it had
merited your Acceptance,
much less your Patronage:
for, in reference to the latter,
as I esteem custome no suffici-
ent *Warranty*, for mens mak-

A. 2

ing

The Epistle

ing the *Portal* a guard and defence to the City, judging themselves sufficiently secured from those assailes to which they are otherwise liable and exposed, by placing some *Name of Repute* in the Entry; so I could not but account it, as highly above the *infirmities* as the *bulk* of this pamphlet, to deserve the *Passport* of your Name standing in the Front, to induce the world (which is that I designe in this Dedication) to be at least *Civil* to it; And in reference to the former, could these Lines change their *hue* and put on Red, they would but in *type* represent that Consciousness of many imperfections which Guilt hath made *legible* in the Authors

DEDICATORY.

thors Countenance: So that waving all *plea* of Title by *desert*, to your acceptance as well as Protection, I must cast my self entirely upon your *Pardon*; which I presume I shall not be long in *suing out* having anticipated the severest Award any other Judge can pass, by a more rigid Censure of my own, which I hope will procure favour for him, who is

Much Honored Sir,

Oxon. Aug. 2.

Anno. 1661.

Yours truly devoted
in all Christian
observance.

To

To the
Christian Reader.

Reader,

IT is the happy advantage of
our Contemplative Life above
all others, that we can never
find the leisure to be truly and
entirely Idle; and when we have
a Whiz of Ease given us from
more ordinary and necessary oc-
casions, even in our relaxations
and remissions, the Mind inured
to speculation will find out some
matter or other to work on, and
busie its self about; and it can
as little be wholly reposed from
that activity and motion, as
the Sea from agitating and
moving its self, or the eye while
open from seeing. This small
Collection of Thoughts which
thou art here presented with,
hath

The Epistle To the Reader.

hath bin the issue of my improvement of that advantage (Loss of Time in its smallest parcels, being that which I have alwaies desired to reckon in the heaviest Item of those things I am accountable for to my Discretion) being only the product of my retirement home into mine own bosome, in those intervals, & respites which have been afforded me from other Litterary Employments, quibus in occupationis exilium missus sum: (which consideration will also furnish me with an Apology for that Inequality of style which the more judicious reader may observe the various parts of this Abortive to be formed with) & I confess scarce any thoughts did ever with so great a relish steal my time and mind away as those

The Epistle

those which I have thus expended. My papers would easily have afforded to have swell'd the size, but I would not presume to entrench farther upon thee till thy candour towards this were secured.

As I judge it vainly imprudent to have recourse to those known and usual pretences of preventing false Copies, importunity of Friends, casting in their Widdow's mite &c. so commonly served up as excuses, and Vouchees of Publication (though I might perchance use some of them with more grounds then some, who impose upon the Vulgar by setting up their cry at greatest distance from their Nest, like Lapwings) So likewise I deem it tediously formal to make
De-

To the Reader.

Defensatives & enter cautions against the Critick and the censurer (the Zoilus and Momus:) Although, as they are wont to rub Hives with bitter herbs to defend them from venomous creatures, so I could wish I had an Antidote against some Readers that make it their business like Flies to seek out and stick upon sore places only; or which is worse, like Spiders, to gather and by an innate virulency concoct into poyson that, which of it self was of an innoxious nature: However, while I lye post spirium, and my writing is like that upon the wall to Belshazzar, where the hand only was seen not whose it was, my Curtaine will be instead of a Shield as well as a vaile.

As for this manner of writing

The Epistle

ing some have thought it as advantageous to publicke improvement as any; having observed that it hath been the unhappy fate of Polemical and Controversial bookes rather to enlarge and widen then close differences, insomuch that their usefulness otherwise doth seldome counterwaile and expiate for their disadvantage this way: and for Doctrinal writings their numerousness doth rather oppress then benefit, rather satiate then satisfy the Reader; and I have sometimes thought the case to be much the same here, as it hath been observed concerning being versed in Books of History that it makes men wiser then those of Policy, as furnishing us with Instances as well as Rules, and
* as it were upon the Stage dressing

* ὡς ἐπὶ τῇ
σκηνῇ.

To the Reader .

dress^{ing} up and personating the Precept so, as that our mindes shall have a more full and advantageous prospect of it.

I doubt I am justly jealous in fearing it a self-flattery to think here may be that variety which may not be wholly without profit : That Divine whose aim is only to please never pleased me; and yet withal I ever judg^{ed} it impossible for a man to profit that pleased not. If wax may be here hiv'd up as well as Honey, yet both may be some way useful. Where the grounds from which I have made my startes do not afford such plenty of beneficial thoughts (which is to be imputed to the poverty of that treasure of which the Author is owner) yet there perchance what is discoursed may administer

The Epistle &c.

nister the happy occasion of better thoughts in others : and the Honey which drops from the dryest of these leaves may not be wholly unimproveable.

I had once thought to have marshall'd and rang'd the things according to their nature under their distinct Titles, but upon second thoughts I wavered this piece of Herauldry, as deeming it needless with such curious and nice Ceremony to seat every thing in its proper place. Farewell.



THE
Spiritual BEE,
OR
A Miscellany &c.

I.

HERE's a ve-
ry little Viper at
Amycla (saith
Slinus) which
is disregarded
for its smalness, but hurts the
more easily because slighted.
And they say of *Witches* that
B they

they beg and are pleas'd with
small things to be given them;
but they thereby procure a
power to work what mischief
they please on the *Donours*.
The Devill comes often a
pleading for some sinnes *sub*
forma pauperis; *Is it not a little*
one? and being listned to, he
can improve the smallest *grant*
to his great advantage in our
hurt and discomfort. As he
represented it to *Eve*, 'twas
but *tasting an Apple*; which
prov'd the ruine of mankind.
Therefore when he shooteth
this Shaft, let us take it up
and retort it on himself again:
if he make the smalnesse of
the thing a consideration to
tempt us to a compliance, let
us make use of it to facilitate
our

our resistance; if it be small to yield to, it is little to resist, and tis easiest to deny Satan in the smallest things, whom we must not gratifie in any. So long as we shew no *kinanesse* to him he can never hurt us: But if we give him the least corner of our soules but to sojourn in, he will soon *litter* a whole *hellish* brood of sins in a small roome, and by an increased force, get an absolute rule. If he have easie admittance at the smalest *passee*, *Gad*, behold a *Troop* comes; as the whole *power* of an Army may fall in upon a City at a *narrow breach*. A little sparke may be so fewel'd and mannaged as to set on fire a whole Town. 'Tis therefore an excellent saying

of the Ion of Syrack, he that despiseth little things, shall perish by little and little. Let me crush the Cockatrice in the Egge, that I feel not the mortall stinges of the Serpent when engendred; and strangle sin in its Infancy, that the first breath it takes may be likewise the last, and it may expire in the first motions: that though it be conceived, yet it may prove abortive. Happy shall he be, O daughter of Babyton, that thus taketh thy children while young, and dasheth them against the stones before they are arrived to a more adult and unresistable growth.

II.

I Have sometimes seen a
blazing

blazing Comet much outshining other *Starres*, and attracting the eyes of men to behold it with wonder ; which yet by its decay , and vanishing , a while after hath appeared to have had no true place among the *Starres* , but in the lower Regions ; to have been nothing else but a slimy *Meteor* , and notwithstanding its *glaring lustre*, secretly to have sent forth vapours of a virulent and malignant nature. How many in our dayes have been seen and gaz'd on with admiration , who have shined with glorious beams , which yet by their *fall* have at length discover'd themselves to have been Exhalations , only *gilded* with rays, and *counterfieting*

B 3

Starres,

Starres by an *exceeding* splendour (for often doth the Hypocrite outgoe the Saint in Appearance, as much as he comes short of him in Reality) Many have had a shining zeal in those exercises of Religion that lye *open* to the view, and so have gotten and kept up an high esteeme and *credit*, but not *trading* on a *solid stock*, but taking up their Saintships all *upon trust*, no wonder they prove Bankrupts at last. The foolish Virgins made a great *blaze* with their Lamps, which yet by their going out appeared to want Oyle. These *Falling-starres* shall never shine in the Firmament of Heaven. Let all therefore try & assure to them selves

selves the *fixednesse* of their station, the *consistency* of their substance ; and making *just allowances* for that *asceticious* and *imposturous Light*, which Interest, Profit, wordly credit and advantage, slavish fear of God , may have *vested* them with, examine what remain's of what is true and firmly grounded. Let me never deceive my self or others with a *false Light* : I had rather be a *true Starre* , though the smallest , and shining undiscern'd (as the Stars in the *Milky-way* , which cannot be seen without a *Galilao's Tube*) then be the most *glorious Comet*. Lord , though a *Spiritual Falling-sicknesse* may cast me into, a *swoune* for a

B 14

time

time, yet let it never *mortally*
seize on my *vitals*.

III.

J*ustinian* the Emperour having had his Nose cut off by his Enemies, when he was their prisoner, and afterward recovering his liberty and his Empire, when ever the wiping off the filth from it, put him in remembrance of the injury, he caused still one of his enemies to be brought before him, and put to death. A *holy Revenge* would well be thus exercised against Satan; whenever the working of our *corruption* reminds us of that cursed depravation of our Natures which that Arch-Enemy of our salvation was the
Author

Author of, to flay a Lust and make it fall a *sacrifice* to the zeal of our indignation; if there be any *Agag* or Ruling one, let not *our eye spare him*, but bring him forth and *hew him in pieces*. This will be, by a spirituall *Chymistry* to extract an *Antidote* out of the *Viper*, to make a soveraigne *Treacle* of the *Scorpions* own flesh; to pave our way to heaven with the scul's of our Enimies: in a sence, by a *holy guile* to make *Satan cast out Satan*: to turn an *overthrow* into a *victory*, and raise a *Trophee* out of our *ruines*; to rise by our falling, As *Peter* could then perfectly conquer his self-confidence when he remembered the sad story of his foul fall in the

Priests hall; and could give a more humble and modest answer when Christ asked him, *lovest thou me more then these?* Thus St Paul, when he found Satan knocking for entrance, fell a *buffeting* himself.

IV.

Finding my friend in a passion of anger, I gave him a check, and endeavoured by some motives to reduce him to moderation; but I perceived he was the more incens'd and that after the attempts I made to flake and lay his heat, it was become greater then before. Passion is deaf to all advice but what may seem to encourage it; this Wild Fire
makes

makes that its *Fewel*, which was intended to *quench* it, and turn's that into *food*, which was design'd for *Remedy*. Water cast on the Smith's forge doth the more enflame it, and makes it burn the fiercer: a Torrent is so farre from being restrained by what is set to stop it, that it swels the higher and spreads the farther, *postem indignatur*. To encounter a man in the boisterousnesse of his passion, is to enter the combat with such creatures as St Paul fought with at *Ephesus*; to cast reines on the waves of the Sea when it rageth: and to use *rational* endeavours, is to call a Souldier to Councel in the heat and fury of a battel. The method
therefore

therefore both most kindly and most effectual is, to give place to *wrath* while the tempest rageth: not to apply our selves to the *cure* of it in its *Paroxysme*, not at too great a disadvantage to meet it with *reason* and *counsel* when it comes forth *armed* with *fury*, and *hooded* with *blindnesse*: when the Fire hath got a full conquest, and the flame is outrageous, we seek not to quench it with water, and so save the house, but by pulling down the next, make the want of fuel diminish the flame. The violence of Anger is best *broken* by giving way, and yielding to it, (as a Flint is easiest broken on a Cushion) and *time* is the best *Lenitive* to mollify it.

V

IT hath been obser'd, that those who have the longest freedom from diseases & least infested with their assaults, do most hardly escape when a disease once takes hold of them; Nature being easiest subdued where it hath been quickened by exercise and opposition: and hence it is that *Fleavours* are generally more pernicious here in England then other where in places about us, because that disease is lesse familiar to our natures, then to those in our neighbour countries.

Temptations usually are most dangerous where least frequent

frequent, and their assaults most effectual on those who have seldomeſt experimented them: they are then moſt to be feared when their power is increased by a ſtrength gathered from long diſcontinuance, and the edge of our reſiſtance rebated by a long reſtivenesse: when our ſhield is laid by, and may have contracted ruſt, then thoſe fiery darts are with moſt difficulty repell'd; when our Bow is unbent, and our hand in our boſome, no wonder if our diſadvantage be great in the enemys onſet. Hence Satan hath this Stratagem amongſt others, not to be frequent in his assaults there, where former Alarmes have excited to care and vigilancy, and

and set continual watch and ward: but to attempt entrance rather, where a long quiet hath bred security, and lessened the power of Defence: where he bestowes his visits seldomest he is least fear'd, and consequently least provided against. Let me not think my self secure from those temptations with which I have been little exercised, least I find my self most overpowered there where I least suspected Assault, and adde to those Advantages, of which Satan hath otherwise too many over me, that of mine own Security,

VI.

Scal.
Exer.
adv.
Card.

217. **I** Read of an *African* beast,
 called the *Dabuh*, which they
 take with *Musick*: for being
 charm'd with the sweet soun-
 ding of it in his eares, he
 suffers his feet the while to
 be fetter'd; and so his *death* is
 the *Minstrils* pay: And the
 folly of the *Larke* is pitti'd by
 us, which while it playeth
 with the Feather an stoupeth
 to the Glasse, is caught in the
 Fowlers net. There's a spiri-
 tual Charmer which by the
 pleasing delights and allure-
 ments of the world, casts us
 into security, and then we are
 with ease enchain'd in his
 shackles: a *Syren* that sings

us

us to death. This is that,
which hath by *sweet* and *soft*
conquest enervated the *Samp-*
sons, overcome the *Dauids*,
subdued the *Solomons*; that
in whose triumphs have been
led the most resolved and ge-
nerous spirits, the stoutest and
ablest Champions. Do thou
(with the wise *Græcian*) stop
thine ear to the Musick of
Pleasure, for it is Magick;
trust not her flatteries, *O my*
soul, for her kisses are but to
betray thee, & there are snares
in her smiles. when she fawns,
on thee & windeth about thee,
cast off the *Viper*, in the end
she will bite as a *Serpent*: to
relish her sweetnesse is Mor-
tall, for she is the highway
to Death, & if thou affect her

thy

thy face is set towards Hell, and thou art in the road thither, Lord, if I am at any time allur'd into Satans nets, and his bolts are cast over me, do thou knock off my chains, and loose my bands (as thou didst to Paul and Silas) break the gins and deliver me, that my soul may escape as a bird out of the snare of the Fowler.

VII.

A *Alexander the Great* was wont to say of *Homer's Heroick Poem*, that, it ought to be sung only to a warlike nation, & at the noise of a Trumpet, not when it sounds a Retreat, but when it calls to the Battel: For it is not for mean spirits

spirits to *resent* motions of Generosity at the *recounting* of affairs which have no lesse Difficulty in the Conduct then Beauty in the Discription. VVhat he said of that admired Poëm, may with more aptness be apply'd to the Gospel of Christ; *Tuba est Christi Evangelium*; it proclaims a warre, sounds an Alarme; and calles us to the Campe; to make every place a pitch'd-field, every day a day of Bat-tel against those many and incessant assaults, both from *intestine* and *ferraigne* force. And who but those that are *inspired* with a heavenly courage; can bear the Thunder of that sound, that calleth them, to love them that hated them, to
doe

do good to them that Perse-
cute them; to take up a hea-
vy crosse, and follow Christ
naked to glory in reproach; to
hate Father and Mother, and
(which comes to the *quick*)
their life also to be Christs
Disciples. How many refuse
to take up the weapons and
enter the Lists; and cry *these*
are hard sayings, who can
bear them? And those who
engage in the encounter, when
they find the greatest enemy
they are to Combat with his
Self, many *throw* down their
armes, and fall to careffe and
embrace that which they
should *Duell* with.

VIII.

THe *Deepest* Waters move most *silently* & undiscernably; and the Spheres have the *swiftest* motion, yet move without noise. The Starres, though vast and glorious bodyes, yet distance makes them seem very small; and many Stars as in the Galaxie, shine unseen: The Moon when that side towards the Earth is darkned, towards heaven shines bright. If in some mens conversation I seem to discern little, or nosplendour, let me not be too rashly forward in my censures of their estate; it may be I do not approach near enough to them: perchance

our heavenly Father may see that in *secret* which doth not discover it self *openly*; he may have a bright-side heavenward, though toward Earth he seem wholly Eclips'd: Perchance he hath so much more of the *Publican* in him, then of the *Pharisee*, as to think it a good work to conceal his good workes; and therefore is so farre from making his prayers in the open streets, to be seen of men, that he thinks his Closet scarce private enough when the door is shut: and so farre from proclaiming his Alms-giving by sound of Trumpet, that he will not let his left hand know, what his right doth, when it dispense them: The *Flax* may have
fire

fire in it though it be but
smoking, and doe not break
out into a flame. *As most men*
do seem better then they are in
truth, so some are better then
they seem to be. I had rather
be good and not seem so, then
seem good, and not be so: For
the *Publican* went home ra-
ther justified then the *Pha-*
risee.

IX.

THe unjust Steward in the *Luke*
Gospel, having wasted his *16.*
Masters goods, and by *high*
dieting his own Lults brought
a plentiful estate to a *Con-*
sumption; and being thereup-
on accused and discharg'd his
Stewardship, casteth about
with

with himself what to doe, and findeth he was reduced to a great extremity, *not knowing how to digge, and to beg he was ashamed*; get a sustenance out of the sweat of his brow he could not, and turn beggar to crave it he would not. Lord, when I enter into a serious review vwith my self, and cast up my accounts, I find the endowments, gifts and advantages, the goods thou hast entrusted me vwith, to have been very carelessly Stevvarded by me, & I have forfeited the benefits both of them and of thy service: *Digge I cannot*, I know not how to earn a reward of glory by my own righteousness; but *I am not ashamed to begge*; my spirit is

is not so stiff and incomplicant, but that I can come once & again to beg *relief* at thine hands *for Christs sake*; yea, I am not ashamed to be a daily beggar at this door; for I know, the more importunate I am in carving, the more bountiful thou wilt bee in giving.

X.

THe Book which St. *John* eat, while in his mouth was sweet and pleasant, but in his belly became bitter: & we read of waters in *Miletum* and elsewhere, fresh at the top and bitter at the bottom; and of a Lake in *Phrygia*, whose water makes those that drink it

C strangely

strangely jocund and full of Laughter, but such, as it ends in their death : The Bee hath hony in the mouth, but a sting in the tail. While wee are pleasing our selves in carnal contents, and rowling a sweet morsel in our mouths, we should do well to consider whether it will not *be bitterness in the end* : there is noe earthly pleasure which hath not the inseparable attendance of Grief, and that following it as closely, as *Jacob* came after *Esau*, holding it by the heel : Yea, worldly delight is but a shadow, and when we catch after it, all that we grasp is *substantial sorrow* in its room. The hony should not be very delightful, when the

the sting is so near; better want it, then feel the smart and venom that attendeth it. A nail in the Temples may be the *Entertainment*, where *Fair speech* was the *Usher*, and *butter* in a *lordly dish* the *first course* to make way for it. These Gnats that make a pleasing sound awhile, flying about our ears, will bite us ere they part. Let me rest on nothing that hath not a real and unmixed pleasure in it, and then I shall find I must leave this World, and take a higher flight; here is no such thing for me to rest the sole of my foot on, all things have both the *salt-ness* and *turbulency* of the *Sea* in them. I will not bid adieu to innocent delight, but nei-

ther shall it have any thing of my *heart* ; If I unwarily press too much on Roses in the pul-ling, the prickles may run in-to my fingers. I will honestly enjoy my delights, but not purchase them at so dear a rate as my own danger and hazard. That mortal laughter and dancing which the bite of the *Tarantula* causeth, is only cured by Musick : The best remedy against the *Madness* of Laughter, is the voice of that *wise Charmer* ; God can cure and retrench the exorbitances and profuseness of our spirits in worldly delights.

XI.

Let us contemplate Prayer in its journey between Earth

Earth & Heaven (as *Jacob* did the Angels ascending and descending:) It ascendeth lightly mounted on the wings of Faith, but it comes ever *laden* down again upon our heads; it goeth up, it may be, in a shower of tears, and descendeth in a shower of blessings: it is waisted into Heaven with groans (for these have a force to open Heaven gates, and that Prayer flies swiftly that is carryed on the wings of a Groan) and those Sighs return again laden with Comforts (like the Southern winds in *Ægypt*, whose Wings are charged with the sweet O-dours of Spices.) They goe out weeping, but never come

weeping back, for where the Spring and Seed-time is wet, the Harveſt is clear and joy-ful, *They that ſow in tears, reap in joy.*

XII.

I Have ſometimes wondred & almoſt judged it another Miracle, that *Balaam* was no more appalled and amazed at that moſt ſtrange uncouth Miracle, to hear a voice come from that mouth which was wont only to Bray, and to ſee himſelf out-reasoned by that which was remarkable for nothing ſo much as its ſtupidity and dulneſs (almoſt as though he and his Beaſt had exchanged natures :) that his
knees

knees did not tremble , and heart become like a stone, nor did he so much as alight off for it : but as though no strange thing had fallen out, he giveth the Beast a wrathful answer, without any Symptome of wonder. Although perchance being a Sorcerer, he might be not wholly a stranger to converses not much different from this, which might make it seem less uncouth ; yet I rather think, that the transport of Madness which so possessed this Prophet, and the covetousness which *blind-*ed his eyes, left no room or capacity to reflect on the unnaturalness of the accident. And then see how senseless and stupid Lust and Pas-

C 4 sion.

sion make us. Many are so eager in the pursuit of their carnal desires, so wholly possessed with Contrivances to compass, and Hopes to attain their satisfaction, that they regard not any providences, though never so strange and remarkable, that entersear & cross them in their course: though God meet them in the way with a drawn sword, though he speak from heaven in a voice of Thunder against them, they are not astonyed or apalled: they may storm and rage at the impediments that traverse their unlawful pursuits, and at the blocks which are laid in their way, but they take no notice of the Hand of Providence which casteth

casteth them there, though it be, perchance, as visible and miraculous as that which wrote *Beltshazzars* Doom on the Wall.

XIII.

WE read in *Gellius* of a Souldier, who riding forth to a muster, with a horse as lean & carcase-like as if he had been newly raised out of a Charnel; and himself so well habited and full, that he might have been a very sufficient burthen for a more able beast; & being demāded by the *Censors* whence came such a great disproportion between the Meagerness of the one, and the Grosness of the other,

Noel. 1. lib. 4. c.

answer'd, That it was because
*He took care of himself, but
his Servant took charge of his
Horse.* Most men have languid and infirm souls, while their Bodies are in a vigorous athletick habit: Their spiritual parts are reduced to meagerness and Consumption, whiles their sensual parts are full even to a *Plethora*. And whence is it? because their Souls have no share in their care and treatment, they do not mind them as their own charge: their time and diligence is all laid out on their Bodies; these are the Darlings they pamper, and which ingross all their thoughts and care; or if through a vouchsafement they expend any the other

ther way, they soon rescue themselves as from an usurpation and encroachment. But surely, souls so weakned and emaciated, will not be able to stand the least brunt in the day of Battle with the Enemies of their salvation, labouring under the pressure and weight of a so much indulged Flesh. Let me have a lean, unhealthy, neglected, deformed body, no matter, so I may find my soul sound, in good liking, strong, and beautiful in the eyes of God.

XIV.

HOW many weary and tedious steps doe many Mahometans tread in their long

long Pilgrimages which multitudes of them yearly take to *Meccha*, the place where their grand Seducer *Mahomet* was buried? and that meerly for the increase of a carnal imposturous Devotion. (that they may be reputed *Hoggees*, i. e. Holy men, as such are ever after styled) And how many a deluded Popish Pilgrim measureth thousands of tiresome paces, adventureth through many dangers, endureth many hardships and severe and grievous Entertainments, in a journey to the Holy Land; and is content at last, when come in view of *Jerusalem*, to pay a great Entrance tribute to the *Turks* for admission, and all
meerly

meerly to see the Sepulchre which enclosed our Saviours Body, and the place which once had the marks of his footsteps. I am a pilgrim, not by choice, but by an unhappy necessity; my Journey is towards a Holy Land, the Heavenly *Canaan*; I seek a City which is from above, the New *Jerusalem*: which my Saviour not only hath, but always doth bless with his presence; not in his low, abject, humbled estate, but in his exalted wonderfully glorious presence. Shall I complain of the tediousness of the way, the Terror of incident dangers, the sweat, the toil and laboriousness of the travel to be undergone, where the con-
cent-

tentment and delight at journey's end is so infinitely transcendent? What *Red Sea* can have so much horror? What wilderness so much dismal and sad amazement; what occurrences can be so fearful, hardships so grievous, dangers so terrible, what condition so necessitous, or State so bewildred, as will not be rendred amiable and desirable, when leading to the sight and enjoyment of our Saviour? No Tribute either of sorrow or death it self, but is an easie purchase for admittance; not to his Sepulchre, but his Throne; not to see the place *where the Lord lay*, but where he *raigneth*; and not to look on as an *Alien*, but to enter and possess as a *Deni-*
zon. XV.

XV.

SOME are so Curious as to conjecture, that Christs Prayer which he made after his withdrawment from his Disciples, was not meerly mental but vocal, inferring it from the manner in which the Evangelists relate it, *He prayed Saying*; which they will have to imply an audible speech and voice.

However, whether we have so great a Pattern for it or no, I think there is some advantage to be observed, that secret Prayer hath, which is vocal, above what is mental one: ly, (although it be all one to God, who hath an ear to hear what

what the heart prayeth as well as what the mouth.)

1. In that by joyning a voice to our mental Prayer, our Affections are more awakenkd and quickned; as we find by experience, that the sense of a Misery, when coop'd up in our own thoughts, may not express it self in tears (which are the Language of grief) but yet when we vent it to others, in our recounting it, we can't refrain from weeping.

2. It limits the mind more, and keeps it more fixed and intent upon what is spoken.

3. We find sometimes, that vehemency of affection doth force us to it, for when our passion & devotion is ardent,
and

and the fire is kindled within us, it breaketh forth into outward expressions, complaints or tears. I may adde lastly, that we can sometimes better *form*, or at least draw out in better order our conceptions of what we pray for in an audible voice.

XVI.

WHEN the *Assyrians* were blinded, they were easily led into the midst of *Samaria*. A benighted Traveller is easily deceived by false lights and *Ignes fatui*, to follow their guidance, which do but conduct them into bogs and lakes.

What great advantage did the

the *Romish* foxes make of this policy these late years among us; first extinguishing our lights, and then by subtle *Emissaries* playing their tricks in the *dark*: dealing with us as the *Philistines* did with *Sampson*, first putting out our eyes, and then making sport with us: Surely it was this *Dragons* tail that drew down more then the *third part* of the *Stars* from our Firmament, and cast them to the earth to be stamped upon. And whither would our New Lights have led us? were not most of our new Principles and Opinions meer Decoys, and Captains chosen (though silently) to lead us back in a return into *Ægypt*? But now those evil

Spirits

Spirits that haunted us in the night, do withdraw and disappear. Had not the mercy of Providence seasonably prevented, we might by that time our eyes had been open have found our selves in the midst of *Samaria*.

XVII.

I Saw a Painter, having made the Picture of a Face *smiling*; on a suddain, with no more then one dash of his pencil, make it seem to weep. How near are the confines of Joy and Sorrow, which with the change of a *line* may be made to fit both on the same countenance: their nature is much more distant, then

then their abode. In the twinkling of an eye, in the turning of an hand, sadness may juggle out mirth; and deep sighs may be fetched from that breast whence loud laughter made its eruption. Pleasure may *die* in the same moment that gave it its birth; and a suddain succession of grief may turn its *cradle* into a *Grave*. The Tears which an enlarged and vehement passion of joy had run over with, may in the middle of their course find an arrest, and be made to minister unto Grief. In the flight of a minute, in the *beating* of a pulse, the *dilating* of the Heart by a *Diastole* of Pleasure, may be turned into a *contracting* it, by a *Systole* of Sorrow.

XVIII.

L *Ivy* tells us, that the *Galls*,
 when they had once ta-
 sted of the Wines of *Italy*,
 were so much taken with the
 pleasantneis and lusciousness
 of them, that they would not
 after rest contented with a
 bare commerce and trade thi-
 ther for this Wine, but fixed
 their resolutions by conquest
 to get possession of the Land
 which brought it forth (and
 that was the inciting occasion
 to their Invasion) * Thus the
 Antepasts of glory do but pro-
 voke the desires, and creā the
 appetite of the believing soul:
 he is so far from being satisf-
 fied by *foretasts*, that they do
 but

* The like
 we read
 was the
 occasion of
 that inun-
 dation of
 the *Lom-*
bards into
Italy, un-
 der *Alboi-*
nus their
 King.
P. Diacon.
l. i. c. i.

but augment his *thirst* after a *plenary fruition*. He is not content with so small *drops* that are derived unto him at so great a distance from the *Fountain*: nor are those degrees of Grace and Comfort which he gaineth by *holding commerce* with Heaven upon Earth, by those two Factors *Prayer* and *Faith*, by trading in the Worship & Ordinances of God, sufficient to allay the hunger of his appetite: he cannot drink his fill, nor slake his thirst at those cisterns: A holy insatiableness doth so enlarge the capacity of his soul, that the more he hath, the more he longeth for, and the wideness of his increasing desires, is proportion-
ed

ed to the largeness of his re-
ceivings. Therefore his re-
solves and aims are by a holy
violence and conquest, to get
a possession in that spiritual
Canaan from whence these
Grapes are brought him as pre-
libations; that he may there
drink of that *wine of the King-*
dom, and of those *Rivers of*
pleasure.

XIX.

CHrist is wont still to back
his checks and reproofs
with a Reason. As to the
Disciples going to *Emmaus*,
Luk. 24. *O Fools and slow of*
heart: but why so? Ought not
Christ to suffer, &c. to the
Disci-

Disciples in *Simon's house*,
*Matth. 26. Why trouble ye the
woman? For she hath wrought a
good work: for the poor you
have always with you, not me:
for she did it for my burial. To
Mary in the Garden, touch me
not, John 20. Why? because
I am not yet gone to the Father.
Lastly, to Peter for drawing
his sword, Mat. 26. John 18.
he subjoyns to his reprehension
a fourfold reason. 1. He
that takes the sword, shall perish
by the sword; therefore 'tis an
unjust attempt to resist and
hinder passion. 2. The cup
which my Father hath given,
shall I not drink? therefore
impossible.*

3. Can I not ask my Father,
and he would give me
more

more then ten legions?therefore the attempt is *foolish*.

4. How else should the Scripture be fulfilled? therefore 'tis *undue*. Our Reproofs would have a more effectual operation, if they were thus still attended with reason: The ears of men are generally very tender and delicate, and a reprehension grateth on them, if not attemper'd by a due conveyance. A smart rebuke, if not clearly evidenced to be just, by being backed with sufficient reason, doth but irritate and imbitter the mindes of men: the Plaister maketh the wound rage, if this Ingredient be not in the compost; the Cauterism doth more hurt then the dis-

D

ease

ease The reproof even of a *righteous man*, though it be an *excellent oyle* (to allude to the Psalmists expression) yet *may break the head*, if unduly administred.

XX.

MAny there are that are wont to bestow *visits* on others, not so much out of a motion of love and kindness, as, either not to be reputed negligent of the formalities of common courtesy, or to make the *wheels of Time* seem to move the faster by *trifling* it away; or to make discoveries and observations, that they may, by *prying*, gather up a stock of discourse for the
the

the next. The visits which men for the most part bestow on God in his worship, are out of Principles *analogous* to these; not out of any principle of sincere love and delight, but either that they may not seem wanting at least in the formal and *customary* Exercises of Religion, or to pass away the time onely; or it may be where they should be *Bees* to suck *honey*, to play the *Spiders* and suck *poyson*; to gather up matter to defame and *calumniate*, and raise an *evil report* on the things of God.

XXI.

Among the *Prospects* which the Scripture opens to us of *Eternity*, my contemplation sometimes placeth me in the midst of that great *Gulph* fixed between *Lazarus* in the bosome of *Abraham*, and *Dives* in the midst of foul *Fiends*, with eyes directed, now to the consideration of the one, then of the other. Whither are all the rich Mans joys fled, in which his soul was steeped and inebriated? what's become of his heightened delights, his Musick and Masques, Unctions, Feasting, ample Buildings, and large and jolly Entertainments, his
train

train of attendants, the *purple* and the *fine Linnen*, his wanton Pleasures, and the whole *Pageantry* of his happiness? On the other side, where is the misery and contemptibleness, the nakedness and hunger, the aches, the soars and the stench of the poor man? These things are all vanished, and the Scene is altered. Their *past* condition is changed into a *present*; as different each from other as Heaven from Hell; and the *present* is fixed in a stability as unalterable as *Eternity*. Let us consider, and weigh their Purchases in the *Balance* of the *Sanctuary*: The rich Man's exchange is, the pleasures of sin, which were but

for a *season* for those dreadful pains which are the reward of sin, and which never shall have a *season* either to mitigate or conclude them; a *seeming Paradise*, for a real dismal *Dungeon*; momentary *contentments*, for eternal *torments*: Delights, that are as *empty* as *froth*, and as *short-lived* as the age of a Minute, for sorrows so *heavy & acute*, that no Metaphor can equal, or Hyperbole transcend them in expression; so *durable*, that they shall run *parallel* with *Eternity*. The poor man's exchange is, from a *small weight* of infelicity, to an *exceeding weight of glory*; from a *Wilderness*, to a Land flowing with plenty; from a *Gross*, to

a Crown; from tears without their *saltness*, sorrows deprived of their sting, griefs as *short* (at longest) as the *span* of life; to pleasures untainted, joys in the most *exalted* and sublimated quintessence, a *happiness* as much without a *period* as *Eternity* it self. And who but joyns with that *Ecphonesis* of the *Father*? O miserable *happiness* of the one, that concluded in everlasting misery! O happy misery of the other, that ended in everlasting happiness! I had rather with *Lazarus* beg in rags, then be in *Dives's* coat ruffling it in *Silk*, and faring deliciously every day: his *low* estate is so far above my contempt, that it is the object of my *wish*, rather then

D 4 *Dives's*

Dives's, which is so far below my *envy*, that it falls within my *pity*.

XXII.

There may be *Livery* and *Seisin* taken of a whole Lordship only by the delivery of a turf of earth : and a *Deed of Gift* of the whole may be executed onely by giving a parcel of the goods. The *Rent* that is given may be small and inconsiderable, yet if it be an acknowledgement of *Homage* and *Fealty* and wardship, it is of great consequence. The smallest *Grant* that we make to Satan, may give him a right to the whole; if he be complied within the least

least temptation it may be enough to admit him to a full possession and dominion over us. Where this Serpent hath but insinuated his head, he can with ease *wind* in his whole body after: Therefore see thou grant him nothing, lest he make his advantage of it to the claim of all. 'Twas said of *Hannibal*, *He knew well how to Conquer, but knew not how to improve his Conquests*: Satan is well skill'd in either; he will easily lose no ground he hath got; he will be sure to prosecute a Victory, and improve an advantage.

XXIII.

IT is strange how *Peter*, who not long before had been so daring as to draw his sword on a whole *Regiment* (as though he were his Masters *Champion*) and notwithstanding all his resolves and protestations of not forsaking Christ, yet how on a suddain he was infected with the *air* of the Priests Hall; for as soon as he had got in thither, as though a contagion had seized on him, his temper was changed; and while he did but warm himself at their fire, his zeal and respect for his Master was abated and chilled. Many times our foot
is

in the Devils snare, and we are grievously entangled, where we thought we might have been safe enough: we venture upon occasions of sin, and put our selves within Satans *circle*, thinking we are sufficiently armed & secured by peremptory resolves and engagements, little considering, either the plausible and insinulative nature of sin to work it self in, the treachery and deceit of our heart to betray us to an admission of it, or the craft and importunity of the Tempter to win upon us. Hard it is to avoid infection in the company of those that have the *Pestilence* (especially evil men having so much of that quality, which

which they say is in those who have the Plague on them, that they desire to taint others;) hard not to be seized by *evil*, though by gentle and insensible degrees in the society of the wicked. Evil converse cannot but leave a *tincture* of corruption upon us, if *rare*; if more frequent, a *deep and double dye*. The Spirits and manners of men, are, by a secret bewitching *inchantment*, transformed into the conditions and fashions of those with whom they communicate. It is not easie to retain our fresh taste (like Fishes) while we live in salt Waters. We may say generally of Rivers, That they never run within the

the same bancks without mixing their current, (though the River *Sanus* streameth together with the *Danow* in the same Channel, without *blending* his waters with him, as Mr. *Blunt* assureth us.) Waters passing through the earth, have a quality and savour derived to them from the nature of the *Soils* and Minerals they have their course through.

XXIV.

WE read of some, that by use have brought themselves to swallow Poyson without harm, yea, and to make their food of it. And *Albertus* tells us of a Girle that

that fed continually on Spiders: So strange a power hath custome to alter the temper of the body, and to change almost its very *Oeconomy*: The like effect it likewise hath on the souls of men, in referenceto those *pernicious* sins which have most of the *poyson* of the old *Serpent* in them; from which their inclinations and dispositions were at first utterly averse & abhorrent, but by custom and habituating themselves to them, they come to make them at last matters of daily practice: which perfect conquest over all good inclinations of their mind, and *reluctancies* of their consciences that they may arrive to, the
Devil

Devil leadeth them by these steps; beginning by wicked suggestion, he offers the poysonous Pill, but being *gilded*; so Pleasure is ushered in; *Pleasure* draweth on consent, *consent* maketh way for practice, and *practice* bringeth on custom, which by excuses, palliations, defences, obstinacy; and lastly, *glorying* and *boasting*, correcteth, evirtuateth, and rendreth ineffectual all *motions* or *endeavours* of conscience from within, and all influence of applications from without. But such *Venomous* creatures can live nowhere but in Hell, Heaven is a *countray* will never admit them (as they say, *Ireland*, *Majorca*, and some other places

ces will not entertain any poysonous thing.)

XXV.

I Have seen a pretty deceit used, to keep some from their meat, that they dare not eat, by laying shreds of Lute-strings on it, which have appeared like Worms; and from their drink, by putting into it the *counterfeit* of a Toad. Satan often plays this part, and useth such a wile to *affright* the Children of God from their Fathers Table, and to make them out of conceit with *duties*: he presents to their sight the corruptions of their performances, and so representeth them, that they

they shall appear *formal* though never so *zealous*, *proud* or *hypocritical*, though attended with never so much *humility* and *sincerity*. When thou hast done thy work, then he cometh to thee with his *Sophistry* to put thee into a distrust, that what thou hast done will turn to thy great hurt; and opening the parts of thy duty, telleth thee, Here thy *corruption* wrought, There thy *pride* discover'd its stirrings; here thou wert as *cold* as if thou cared'st not whether thou wert heeded or no, there thou hadst *lost* thine heart; and is there not *death in the pot*, thinkest thou? or expectest thou *wages* for what deserveth *stripes*? These sleights

fleights he useth to dishearten believers from their services, & he hath this great advantage, that they are usually very apt to suspect themselves; their humours are *stirred* to his hand, and therefore he may the more easily *work* on them; they are ready to give credit to any that comply with their *pensive* apprehensions; and therefore are easily induced to use Satans *Perspective*, which at *one end magnifies* the evil of their performances, and makes it seem greater then it is; at the *other end* extenuates the good and makes it appear less. It is easie for Satan to press him down that is already *sinking*, & to *dye* that soul sable *black*; which

which is of a *dark* and *sad* hue before. Thou that art *not ignorant* of *Satans* devices, shew him that thou see'st the *Sophistry*, and understandest the cheat,

XXVI.

THere is that we are wont to call Good nature, which however desirable, yet doth very much *prepare* and *expose* those in whom it is found to temptations: for it *ὕψιν καὶ* is nothing but a *pliable*, yield: *μυλίζον* ing, waxen frame, which is *ἡθ.* so much the more subject to evil impressions rather than good, as wickedness is more *insinuate* than virtue: such flexible twigs are easily bowed

ed into crookedness ; such a soft temper of minde is easily wrought and moulded to a compliance with any the most dangerous suggestions, as the soft grilly *head* of the *Infant* is framed into any fashion by the Midwife & Nurse. Their facility and bashfulness oft *betrayeth* them to a Grant of that which yet they secretly *condemn* themselves for not denying ; and they know not how not to comply with the desires of the boldest and most unreasonable *Insinuator*. That *bashfulness* is dangerously *bold* which durst offend God, lest it *displease* Men. Nothing more laudable then a firm *inflexible* temper, when found in the way of righteousness

ness. Let me never be *abash'd*
to deny what another is so
shameless or *sinfully* to ask:
Let my heart be *wax* to the
impressions of goodness, but
marble to those of evil: as
pliant as an *Osier* to the hand
of Virtue, as *stiff* as an *Oak*
to Satan and his instruments.
Let a righteous and just *Re-*
quest be as a *command* to me,
let me obey it as a *Law*,
though it be but a *Desire*;
but let an unjust and wicked
demand be cast back by me
with *abhorrency*. If my *Friend*
in any thing be a *Factor* or
Spokesman for Satan, let me
bid him, *Get him behinde me*
(as our *Saviour* did *Peter*.)
I'll use him as *Moses* did his
Rod; while a *rod*, he held it
fami-

familiarly in his hand, but when it began to *wind* and *biss*, & shew it self a *Serpent*, he cast it down and ran from it. Better lose my *Friend* then my *Innocence*; and safest to keep at a *distance* from him when he *breathes Contagion*. I may be an adversary to his *vice*, while a friend to his *person*; like that Archer *Alcon*, who when the *Dragon* was enfolded with the *Childe*, could strike his *Arrow* in the one, and not hurt the other.

XXVII.

I Find, both by the course of Gods Providence and the Instructions of his Word, that he hath sometimes

times a *Rod* to lay on the back of *Friends*, and *Favors* to bestow on *enemies*. But surely God knows who he is dealing with; and then he favoureth these in *Anger*, and punisheth them in *Love*. He gave the *mutinous Israelites* Quails, but so sawc'd, that they might wish them out of their mouths before they swallowed them. God *fatneth* some for the day of slaughter (as the old Heathens were wont to deal with their Sacrifices, first to feed them, then *Crown* them, and at last *kill* them :) and listeth many up high that their *fall* might be the greater; who might apply that expression to their case, *Thou hast lifted me up, and cast me down;*

down; and others be caſt down, that they may by a happy rebound riſe the higher. I would rather be *dieted* with the *three Childrens fare*, bread and water, then on *Iſraels Quails*; rather gather crumbs under the table with *Lazarus* as Gods friend, then ſit at it as *Dives's* gueſt: And I chuſe affliction and adverſity with Love, before happineſs and proſperity without it. Lord, as I pray, that thou wouldſt not rebuke me in anger (I do not deprecate thy rebuke (my ſins call for it) but thine Anger, this word hath the Accent of my deſire, not that) ſo likewiſe, that thou wouldſt never beſtow mercy on me in judgement, or bleſſings with a curſe attending.

XXVIII.

Sometimes I have intermitted or deferred the performance of duty, upon apprehension of some present *indisposedness* and unaptness: I have thought, better not set mine hand to Gods work then spoil it: better omit mine *offering*, then give the *lame* and *blinde* in Sacrifice; the next time I'll make amends when I am fitter to do it: And the next time, perchance, the task hath been more irksome to me, and my *Plea* of unfitness hath seemingly more strength then before; so that what before I did *defer*, now I could be

E con-

content should be wholly neglected. Have I found thee, O mine enemy? here the Serpents head discovers it self. Hereafter when this plea is put in, it shall be *cast back* without hearing; I will check the least thought of *loathness* toward the performance of the work I have stinted my self unto: A lame Prayer may get to *heaven*: I may, by rubbing and *chafing* my heart, get a warmth in it. If I put forth my strength, I may break asunder the *Cords* and *Withs* with which I am *bound*, The Spirit may come and fill my sails, and I may have the *wind* with me, though the *tide* be against me. However, that *Rule of Physitians* is well applied, to
practice

practise here, who advise weak and nauseating stomachs to eat, though they have no present appetite, because they shall feel the effects thereof in their future increasing strength.

XXIX.

THE *Turks* have a Saying *Bushetu* concerning the *Tartars* *Epist.*

(whom they repute a very wise Nation) that other Nations have their Wisdome written in their Books, but the *Tartars* have devoured their Books, and so have Wisdom lodged in their breasts, which on all occasions they can draw forth to practise. Many Christians have the Word of God written in their Bibles,

but they never (as St. John) swallowed the Book. The Laws of God are best inscribed in the Tables of the Heart; the soul is the best Phylactery and Repository for them, and Practice the fairest Transcript of them. He is a good Text-man whose Life is a Comment on Scripture.

*Il vin nel
fiasco non
cava la sete
del Capo,
Wine in
the bottle
quencheth
not a mans
thirst,*

What actual benefit can there accrew to us of Gold in the Mine, or Pearls in the bottom of the Sea, except we dig for the one, and coyn the Bullion of it into Money; and dive for the other, that we may have them to apply to our use. He to whom the Word of God is not as his necessary food, that doth not *tanquam sacer Helluo*, devour, digest

digest, and convert it in *succum & sanguinem*, is like him, who as long as he had *Plato's* Book of the *Immortality* of the *soul* in his hands, he was a *Platonist*, but as soon as he had laid it by, he became an *Epicure* again. As we use to say of some *Physicians*, that they are better acquainted with *Galen* then with the *Disease*; so of such we may say, That they carry their *Wisdom* rather in their Book then in their Heart.

XXX.

ONE of the most *Tragical* and sad Arguments of humane Misery, that is wont to be brought on the *Scene*, is

D 3 that

that of the purchase of the unhappy King *Lyfimachus*, who made an exchange of his *Crown & Kingdom* for one draught of Water: which bargain, the constraint of that necessity he was reduced to, doth sufficiently excuse; for now his soul *sat on his lips*, being forced out of his body by a violent thirst; & a Kingdom was not an over rate in the purchase of that *aquavita* by which the Kings life was redeemed (though the water, when drunk, might be distilled through the *Alem-bicks* of his eyes, in sorrow for so great unhappiness.) Who then will account that a hard saying in the Laws of Christ, that cōmandeth us to forsake all and follow him; where the
reward

is Life; not a temporal Life onely, which is alway subject to the changes & incursions of fortune, exposed to labor, infirmities and diseases of the Body, infected with more troublesome and incessant distempers of the Minde, alway either *languishing* under *chilness* of Fears, or *burning* in *Feavorish* Desires; a Life still *besieged* with Temptations: but an eternal Life, which is not onely free from all those evil Attendants with which the other is rendred miserable, but possessed also with an *unconceivable* felicity. Who would not goe and *sell* all that he hath for the purchase of such a *Pearl*? Who would not *disesteem* all

E 4 though

though he were as great a *Monarch* as *Adam* or *Noah*, for the gaining of that *living water*, which he that drinketh of shall never thirst more, for out of his belly shall flow *Rivers* to life eternal? yea, who would not *barter* his *Trifles* for an *immarcescible Crown*?

XXXI.

They say of *Trifoil*, That by observation guesses may be taken from it of the future season of the weather; that when it generally bears many *flowers*, 'tis a sign of plenty of rain and showers to succeed; and when few, it portendeth great drought. No better *prognostick* can be taken

ken of what Heaven designeth concerning a people, then from the lives of Christians; if they are fruitful & plentiful in *good Works*, that is a fore-runner of Gods bountiful effusion & showring down of mercies; but when they are generally *barren*, 'tis a sad sign of approaching judgment, and of Gods making such a Land dry and barren, *for the iniquity of them that dwell therein.*

XXXII.

'TIs said of an *Eastern* king, that he was so fat & gross that he was not sensible of pain when needles were stuck into his body: And the Nu-

E 5 *midian*

midian Bears, they say, are so fat that they feel no stripes, though blood be drawn from them. Those who, as the *Psalmist* phraseth it, are inclosed in their own fat; who are puffed up with a worldly prosperity and wallow in a voluptuous plenty, are so insensible and obdurate, that though every new sin that is committed by them fetcheth blood of the soul; & every wilful sin be to it, as the Dagger driven up to the hilt in *Eglon's bowels*, yet they feel it not. See how stupidly and senselessly the *Epicurean Carnalist* runneth himself upon the pikes without fear or feeling, *Job 15. 26. He runneth upon God, even on his neck, upon the thick bosses of his buckler, but whence*

whence such a gross stupid insensibleness? v. 27. *because he covereth his face with fatness, and maketh collops of fat on his flanks: He hath so gorged himself, and is so plunged in sensual delights, that all sense is drowned and lost in him. God no where threatneth a more benumbed and Lethargick frame of Spirit, then where he says, Make the heart of this people fat.*

XXXIII.

IT hath always been the fate of *Neutrality* to please neither party; and those who would compound and medley themselves to comply with opposite interests, are disliked and

and maligned on both sides : therefore the *Prætor* of the *Samnites* wisely observed in *Livy*, *Media via nec amicos parit, nec inimicos tollit*, the middle way neither procures friends nor removes enemies: As the *Flying Fish*, which being partly Bird, partly Fish, is still persecuted in the water by the *Fish*, & in the air the *Birds* have an enmity against him. Thus *Alphonsus* observ'd of the *Senenses*, That being Neuters in the *Italian War*; were afterward made a prey on both sides ; comparing them to such as dwell in the middle story of a House, annoyed from beneath by smoke, and by urine from above. Such is the condition
of

of the Religious Hypocrite, who will give God his outside, but bestow his heart on some other Treasure; who will serve the Devil and his Lusts under Gods Livery; who will give him the courtship of the lip and knee, but his heart falls down before some other Idol; and in his breast he recanteth what his tongue and gestures pronounce: And in this Scenical & artificial dress he applaudeth himself secretly for thus acting his part with two faces, for his wise and crafty compliance to the doubly gainful service of two Masters. As though he had found out the Politick Art of Atoneing the opposite Interests of Heaven and Hell, and
Marrying

marrying, and compounding them in one *common temper*. But alas ! nothing hath more in it offolly ; for because he is a Saint, though only in *profession*, therefore the world hateth him which hateth *sheeps*. He that *cloathing*, though upon a makeshim- *Wolves back* ; and because he selfa sheep, hath the *form*, only denying the Wolf the *power*, therefore God hateth him the more, in whose eye, *simulata sanctitas est. duplex iniquitas*, sin appears double, when beheld under a *Mask* of Holiness : The world hateth him because he seemeth good, and God because he *no more* then seems so. Religion is the best *Armour* in the World, but he that maketh a *cloak* of it, will finde

find when God calleth him to a *reckoning*, that the *stuff* will cost him *dear*. He that under a *specious* and vain *pretension* of Sanctity, hides a Nest of Lusts, will at length find himself as much deluded in his close contrivance, as that Cardinal *Campegio* was in *Henry the Eight's* time, whose twenty richly covered Sumpter-horses, being by chance overturned in *Cheapside*, discovering nothing but a petty Magazine and Trumpery of old Boots and Shoos, and Marrow-bones, exposed him to the just scoff of all. better timely uncase thy self, throw off thy Vizour, and *shew* thy self what thou art, then *appear* to be what thou
art

art not : but 'twere best of all for thee no longer to personate and meerly act a part, but truly to be what thou hast endeavored to seem.

XXXIV.

YOung Lapwings, when hatched, are (as it were) so impatient of delay, that before the shells open of themselves, they break their passage through those walls, not enduring to be pent up by their confinement; & as soon as their head and feet are at liberty, they run away with the remainder yet upon them. Many we have seen, whom a strong confidence, grounded on but weak abilities, hath put for-

forward before their time ;
who have rather *rushed* out
then been *sent* forth ; that
have put out on their voyage
before their Vessel hath been
sufficiently *ballasted* or *rig-*
ged : *Envoys* that have gone
forth before they have had
Instructiōs, like *Abimaaz*, who
would needs be *running*,
though without a *commā*d for
it, and if *examined*, can give as
little an account of what
Message they bring as he
could : Such, as are like un-
thrifty Heirs, when they
should be *gathering Know-*
ledge, *spend* faster then they
get ; their expences exceed
their receivings : Such who
venture to *set up*, though all
the *stock* they have, if any, is
(per-

(perchance) a *borrowed* one : who enter on an Embassy without credentials. Such Lapwings as these, that goe from under the wing of their Dam while their heads are *green* and the shell on them, do soon run *wilde*. The conclusion is, That as the enterprise was rash, the progress uneffectual & unprofitable, so they reap in the end blushing and discomfort. The protection of a flock against *venomous Beasts*, is a weighty charge; and though *yong David* could *slay* the Lyon and the Bear when they set upon his *sheep*, yet every *ruddy Youth* is not fit to be a *Shepherd*. Where a rare precocity of understanding anticipateth
years

years and supplyeth age, yet methinks (that I may here apply what one said) *They might tarry at Iericho till their beards are grown.* I ever thought it more safe to be drawn forth & forced by *importunities* to set our hands to that Work, for which, *Who is sufficient?* rather then to rush on it uncalled, as that for which *any might be sufficient* that would think himself so: It is *obedience* to go when we are *called*, but to be running forth before a *call*, is a too forward officiousness, arguing pride & boldness. If such *Novices* would go and learn what that of *St. James* meaneth, *My Jam. 3. 10. brethren, be not many teachers,* they would find it would give

Writ of ease to their too forward Adventures.

XXXV.

OUr Saviour (*Luke 4.*) would not give the Devil audience, even where he spake truth, *I know thee who thou art, the holy one of God*; refusing to have the Father of lyes bear witness of him, because he knew he used that truth onely to countenance error: And on the same account, the Apostles (*Acts 16, 17.*) silenced the Spirit of Divination, and set a gag in his Mouth when he would have defiled the Gospel by preaching it. *Matthew 4. 6.* We finde the Devil quoting Scripture,

Pture, but *strangely* maimed & perverted, to make it serve his own turn; for one part is *left out*, the other *misapply-ed*. We may be sure this Impostour hath never any Errand but *deceit*, whatever Message he seems to bring: This lyar always mixeth some truth with his *Tale*, that may make way for it to enter into *belief*. For Vice and Falshood must still borrow the assistance of Vertue and Truth. There is always true Corn strewed under a pit fall; and they are full and weighty ears which we daub with Lime to deceive the poor Birds in a snow. In Lotteries there are some few *prizes* among many Blanks to keep up the Game.
Even

Even in the *dunghill* of *Ma-homet's Alcoran* there are some *jewels*; and *Sergius* hath bespangled & decked it with some parcels and branches of Scripture and Christianity.

Et partem veri fabula quæque tenet.

This great Deceiver Satan, dealeth as Cheaters are ordinarily wont, who to make their *Impostures* more *currāt* and *passable*, use some means to gain a credit before they can *cozen*. *Alchymists* bring forth sometimes true and real Gold out of their *Furnaces*, pretending it made there, which was secretly convey'd thither, that they may the more easily impose upon belief. Let me beware of Satans
hook

hook, though covered with never so *specious* and pleasing a *bait*. Though his Pills be guilded, yet they are poysonous. Though he take the covering of an *Angel of Light* on him, yet by a circumspect eye the *black Fiend* may be discerned under it: There suspect him most, where his *pretences* are most plausible.

XXXVI.

THE *Cinamon Tree* is killed by water, which quickens other Trees, and makes them fruitful; and *Narne* (as *Pliny* saith) becomes the dryer for Rain: It is likewise reported, that the ground about *Armagh* in *Ireland*, grows more
barren

*barren by being manured. I
finde as great a wonder that
2 Cor. 2. 16 St. Paul tells us of, That the
same doctrine should work the
savour of death in some, which
to others was a savour of life
unto life: and that the preach-
ing of the Crosse, which is to
them that are saved, the Power
1 Cor. 1. of God, should be to another
sort which perish, Folly. The
same light of the word which
gives to sound eyes comfort
and refreshment, increaseth
the Distempers of those Eyes
that are sore, and makes
them smart the more; and
the warmth of it (for 'tis a
Fire which hath both these
qualities) may exhale a fra-
grant savour from those hearts
that are as a garden which the
Lord*

Lord hath planted; and noy-
some streams from such as are
corrupt. Thus, what stays
the stomack of one man, will
(as *Physians* tell us) make an-
other to regorge: and the
sweetest Honey procures in
some the most bitter choler.

XXXVII.

I Have sometimes wondred
at a strange perverseness of
the *Israelites*, who when God
slew them, then they sought him,
and returned early: but when
they had *Quails* to the full,
and *Manna* in abundance, then
they repined and tempted him
most. Like some Dogs, which
if you stroak them they will
snarle and be ready to turn
upon you; but if you strike
them, they crouch and fawn:

F

or

Terent.

or like those things in nature which being gently handled, wil sting (as Nettles) but being crushed hard, they will reflect no smart. That Father in the Comedian hit upon the right cause of his Sons untowardness, *Malè te docuit mea facilitas multa:* and Servants are no

Philo. *πεὶ οὐκ ἔστιν ἄλλο ἢ ὅντων.*

where more apt *ἐπιμορφάζειν* (as Philo phrase it) so to behave themselves as if they had no Master, then where they most experience his Lenity and Goodness.

Clem. Alex.

We may daily observe it, that the too gentle disposition of Governors, *αἱ χρευσθῆναι* is apt to cause and cherish those discontented & rebellious humors, which a rigorous severity curbs and restrains.

Yea

Yea, the Man after Gods own heart, while he was kept in Chase, and hunted on the Mountains like a Partridge, was so jealous and sensibly conscientious, that, but for cutting off the skirt of his unjust and causless Pursuers Garment, as though the same Instrument had wounded the tenderest part of his soul, *his heart smote him*: and yet when brought to his ease and plenty, and Courtly Jollity, he boldly adventures to flesh himself in those *Crimina devoratoria salutis*, Adultery and Murther: Whole Camels will go down now, where a Gnat was strain'd at erewhile: and these foul sins, though mingled with Blood, are not so soon
F 2 - disgorged

disgorge by Repentance, as a more innocent action was before. Thus a condition of prosperity, and affluence, and immunity from evil, doth as it were *debauch* the minde, and make it grow *wanton* by excess; whereas nature, when kept under restraint and depression, is capable of just obedience: as in the Body, a *high* and *full* Diet breeds many noxious and superfluous humors, whereas a *spare* feeding keeps it both clean and healthful. We are most *fruitful* in a low estate; as Trees in an *humble* Vally are *fertile*, but on a *high* Hill more *barren*. There's as much variety in the *tempers* of our souls, in reference to the different conditions

ditions of Adversitie and Prosperitie, as there is in some *Fountains*, which in the *night* are *warm*, in the *day-time* *cold* : or that *Indian Taddy* we read of, which is *sweet* before the Sun riseth on it, but when *warmed* with it's beams it becometh *sower*. Twas when he was *pamper'd* in the Land *flowing* with Milk and Honey, that *Jesurun* waxed fat and *kicked* ; and became more Unruly then he had been before, while under the Discipline of the *scourge* in a dry and barren Desert.

XXXVIII.

MAN that was once in *honour*, and placed *little lower* then the *Angels*, having lost his *Birth-right*, is now become

come lower then the *Beasts* that perish; and the Scripture now sendeth him to School to them; to the *Ant* to learn Industry, to the *Ox* & the *Ass* to learn duty to God, to the *Dove* to learn Innocency, to the *Serpent* to learn Wisdom. But how many do descend so far even below their *Degraded* Estate, that they transcribe these Patterns not in the good but the evil; and whereas they should make use of them as Tutors and Monitors, they degenerate into the very nature of Beasts, & make *Nebuchadnezzar's* punishment their *option*. We know that *Centaures*, made up of half Man and half Beast, came not from *Thessaly*, but had

had their *original* in *Pindar's* Poetick fancy, he was the *Prometheus* that fashioned them : & *Galen* considering the utter irreconcilableness of the fiction with principles of *Anatomy*, is very angry at his vanity in it: But we may find many such Monsters in *Morality*, if we consider the strange Discomposure that is in the souls of men; where the difference is only, that here the *Prodigy* is more wonderful, in that the *beast* is placed above the *man*, *passion* and *lust* above *reason*. How much rather should men endeavour to *advance* their Natures above their present *Sphere*, to *recover* and *raise* them rather than thus *depress* them : & if they will needs

F 4. forsake

for sake their *humanity*, to assume the nature of *Angels*, & succeed to that *voided Rank* which the *Prince of the morning* was willing to leave.

XXXIX.

POpe *Alexander* the Fifth, who had been so bountiful to the Poor, that he had left little or nothing to himself (*Records* do not abound with many such *Popes*) would often take occasion to say merrily of himself, That he *was a rich Bishop, a poor Cardinal, and a beggarly Pope*. Many are thus retrograde in *Christianity*; like *Nebuchadnezzar's Image*, the further off from the beginning, the more their *worth and goodness* decays; as in that, the further from the head

head the courser the Metal;
their *first commencing* Chri-
stian had a golden beginning,
they went on to a *Silver* pro-
gresse, and in the conclusion
they are all *earthy*: Or as we
see salt Candles, they *blaze* a
while at first kindling with
fair hopes and a clear lustre,
but they soon wear out to
Leaks and Snuffs; and expire
at last in *smoak* and *stench*.
True Saints goe *up the Hill* to
Zion, every day bears them a
step nearer Heaven; but these
go *down the Hill*, and are *fur-*
ther from Salvation in the e-
vening of their life *then when*
they first believe: Whereas
they should be like the *Sun*
going on from *strength to*
strength, till they come to

their *Meridian* lustre, they rather resemble him as he was in *Abag's* time when he stood still; for in this subject the case is one, where *non progredi est regredi*, he that doth not go forward in Christianity, goes backward; he is already come to a *decrease* of goodness, that doth not strive after an increase of it. Many the higher they rise in the world, the more they descend and fall in goodness; and their *true riches* decrease & are impaired by the increase of outward *Accassions*: like *Trees*, which as they advance higher in growth, their *roots* proportionably goe deeper downward into the *Earth*; and as *Stars*, which the higher they are

are, the more their *beams* are contracted and narrowed. The Devil effects on them what he did but tempt our Saviour to; no sooner are they raised to a high Pinacle, but straight it follows that they cast themselves down; and being plac'd on a Mountain, where they have a more large and alluring view of the World, they fall down before Satan.

XL.

I Have sometimes observ'd such a thing as a proud humility in the World. Some will reject a merited commendation, onely with a desire to be commended for rejecting it, and that their esteem may grow by their seeming restraint of its increase; these
look

look one way and rowe another, and shun praise with a greater vainglory; they hate pride, but so as that there is pride in their very hatred of it. 'Twas a smart reproof of Diogenes, who trampling on Plato's rich Bed out of contempt, was told, that he trampled on it with more pride then Plato possessed it. Some are wont to enquire into the blemishes and crimes of their own Actions and Discourses, on purpose to hear that it was well done or spoken, & without blemish; There may be an equall vanitie sometimes in praising and dispraising our selves; for as they who commend themselves desire consent, and seek after others approbation

Probation, so likewise many times they who *balme* themselves, seek after *opposition* and desire they may be contradicted. Such have *petty arts* and *contrivances* to lay a *foundation* for a *Reputation* where they would seem to be *undermining* it, and *closely* to *raise* an *esteem* where *openly* they seem to design the *ruining* of it. Because the way to be *exalted* is to be *abased*, therefore they will seem to cast themselves *down* in their own opinion that they may *rise* in the esteem of others. While they seem to be *pouring contempt* on themselves, they are *drinking* in the *waters of Vanity*: Their *humility* and *modesty* is onely *Scenical*, a *dresse* and
Maske;

Mask; & usually at times they are discern'd through their vizour; their dissimulation is not of perpetual continuance (*ficta cito in naturam suam recidunt*) As the Devil sometime said of Job, Touch him in his body, and see if he will not curse thee to thy face; so touch such a man a little in his reputation, and see if he will not grow impatient, make an assault upon his esteem, & see if his vanity do not cast off the Mantle and betray his humour which he feign would have concealed. There's no more critical Indication of our humility, whether it be serious or only personated, then by this, Whether we are content to bear dispraise not only from our selves but from others. XLI.

XLI.

I Meet with an excellent *Anton.*
I advice of a Heathen (so *οὐκ αὐτὸν*
excellent; that I cannot but
think it proceeded from a
higher *dictate* then that of his
own *spirit*, as likewise many
other sayings, both of the
same and other *Stoical Au-*
thors) to procure that which
in the issue is the *Goal*, which
all mens pursuits do drive at,
Contentment; *μὴδὲν ἄλλο θέλον*
ἢ ὃ ὁ Θεὸς θέλει. To will nothing
but what God wills. Methinks
this is like a *North-west pas-*
sage, or a shorter cut to a *Trea-*
sure greater then that of the
Indies, to a haven of *Satis-*
faction and Rest, which men
seek to arrive to generally by
a *wide compass* of vain con-
trivances;

trivances: This is such an excellent *Elixer* that the very *touch* of it turn's all into *Gold*. This is that *Panacéa* & *Universal remedy* that preventeth and remove:h all discontent, frettings, tumults and disquiets, murmurings and discouragements of the soul, and puts it into a *temper* so equal, so calme and serene, that it doth in a measure *anticipate* its future *happiness* by a present enjoyment. For when our *will* is thus as it were *resolved* and *melted* into the will of God; we have all that we desire, & nothing can happen to us but *what we will*, and what more needeth there to make us *happy* here? This is a higher degree then meer *submitting* our selves

selves to Gods will (which yet is a high attainment) for it makes the *Divine Will* and ours to be the same: This is the ready way to procure *riches and honours & pleasures*, not by using endeavours to *adde* to our Wealth, Reputation, and carnal Enjoyments (for thus we finde by experience, That he that hath most, hath greatest *want* in his *store*) but by a more *compendious* and less *tiresome* way, by *detracting* from our *desires*, & by reducing them to a due proportion; and thus we shal finde it true, that he hath most that hath as much as he *desireth*: as he is not Rich that hath *much*, but he that hath *enough*; nor the Indigent that

that hath little, but he that craves more; for we are not rich or poor, happy or unhappy, honourable or mean, so much according to the proportion of what we possess, as of what we desire. Therefore I commend his answer, who when his friend wished him that the Gods would give him whatever he desired; nay, rather (saith he) that they would give me to desire but what they give.

Jambl. in
vita Py-
thag.

XLI.

When Nebuchadnezzar straightly begirt Jerusalem and they were reduced to extremities, the Jews made a solemn Covenant with God to dismiss their Servants and set them free: but no sooner had the King removed his siege,

at siege, and left the City open,
ot but they *reverse* and repeal
p- their *Vow*, and bring back
so their Servants to their for-
ti- mer bondage.

at How often do we find such
n- whom God hath *beleagur'd*
en with an affliction, or planted
he his *battery* against by a *disease*,
t- and seemed to have *marked*
er out for death, make covenants
ve and promises for a future Re-
ve. formation; & of *putting away*
ar their sin; which yet, when he
sa. withdraws his *Terrors*, & *puts*
to up his *Arrows*, or causeth
de the Sickness to retreat, those
od *tyes* do no more binde them
nd then the *Withs* did *Sampson*;
ner but they arise and go out, and
his *do as at other times*: while
ge, their backs *smart* under the
rod, and they sit on the mar-
gent

gent of the grave, their spirits *stoope*, their passions are *broken* and the heat of them *asswaged*, their thoughts are *humbled* to a *Sobriety*; then to be *liberal* of *Promises* is an easie Bounty: but when the storm is over and they return to their former *freedome* and delight in *sensible* *Converses*, then they are *hidebound* and restrain'd in performances, & rescind former engagements: the *fighes* of their sick bed which they turned into penitent *groans* are now vanished into *aire* and forgotten; the sad *reflections* on their former vanity's, the *serious* *Recollections* of their way's, which they were reduced to when the *flesh* late uneasily upon them, and dwelt in *sorrow*, are the
now

now as little thought on, as the *dolorous accents* of their grief. When they are come newly out of the *Furnace* of affliction, while the *smell* of fire is yet on them they are scrupulous and *tender*; but it is but as those who come out of a hot *stove*, that *shrink* from a cold air at first, but by degrees are soon brought to their former *hardiness* of temper if the soul be not changed, though there may for a while some *religious colour* appear in the mans face, he will at last return to his former *habit*.

It was therefore wise advice which *Theodoricus Bishop* of *Colein* gave to *Sigismund* the Emperor, who demanding now he might be directed are the way to Heaven, he answered

swered, *If thou live so as thou promisedst in a painful fit of the Gout or Stone. The Israelites, when they had been humbled with the voice out of the fire, the uproar in all the Elements, the thunder, darkness and terror of Mount Horeb, were very prodigal of their promises, All these things will we do: but God foresaw, though they spake as they intended in that distress, that they would after be no less niggardly in their performances: O that there were such a heart in them! and what people ever more rebellious then they? Never was a heart harder then Pharaoh's; and yet upon the repetition of every plague, how couchant is the Lyon! how doth he fawn & crouch*

*crouch to the power which his
stubbornness incensed ! at eve-
ry stroak, how he crys out,
Spare me this once, and I will
offend no more ! And at length
when Death had made all Æ-
gypt at once to ring with Pas-
sing-Bells, & his Palaces were
even invaded by that king of
terrors, he suddenly gives the
Israelites a dismissal, and as
it were thrusts them forth, as
if he could not be soon e-
nough rid of them, Rise up,
get you forth from among us :
And yet no sooner were they
gone, but the stream of his pa-
ssion hath a reflux, being only
diverted by that Judgment, &
he makes after them with the
whole posse of his Country
to fetch them back again.*

*Lord, let never my holy
reso-*

resolutions go away with my Afflictions, nor my Health dispense with the Vows of my Sickness: Let me not, when I have in my distress found sanctuary in thy mercy as a *Votary*, in my enlarged condition indulge my self the looseness of a *Libertine*: Let me quit my credit, and faithfully pay my vows, and discharge the bonds I have entred into with thee in my *necessitous* and low state. Let immunity from evil never render me such a *stranger* to what I were in distress, that I should recoyl from my promises, and disown them.

FINIS.



The Spiritual Bee :

OR,

A MISCELLANY, &c.

The Second Part.

I.

IT is now no new advertise-
ment that the Spirit of God
himself doth in Scripture make
use of *heathenish* speeches and
observations, and apply them
to a Spirituall use. Thus St.
Paul took notice of a *Paganish*
Inscription of an Altar *ἀγνῶστον
θεῷ*, and begun his Sermon to
the Athenians. on that Text :

A

and

and in the same place v. 28. he quotes one of their Poets, *Aratus*, τὸ γὰρ καὶ γινώσκουσιν. As also *Menander*, 1 Cor. 15. 33. φθίσει οὗτος ἡ δὲ χερσὶ δούλιαί καὶ ἔσονται. And *Callimachus* (or *Epimenides*) Tit. 1. 12. Κρήτες αἰὶ ψήυσαι &c. And *James* 1. 17. we have a perfect *Hexameter verse*, πῶς δόξας ἀγαθὴν, &c. and a double *Jambick* 2 Pet. 2. 27. Surely the warranty of such an Example will give good ground for our making use of the borrowed helps of humane Writers in Sacred things, so we deal with them as God commanded the *Israelites* to deal with the *Canaanitish captives*, if they would wed them *Deut. 21. to shave their head, & pair off 10, 11. their nailes, &c. if we develt them*

them of their *paganish* superfluities. For surely it would reflect injuriously upon the wisdom of God, to think that he hath given the Gold and Treasures of Arts & Learning, the spoiles of the *Ægyptians*, to be converted and made use of onely for the making of a *golden Calf* (such are all other subjects compared with divine) rather then to be applied to the use of the *Sanctuary*, and the Service of God, as *Exod. 35.* to the building and adorning of the Tabernacle: so be, that they be made to passe through the fire (as the *Midianitish* gold and silver, *Num. 31. 22.*) and be thoroughly refined and purg'd from

A 2 their

Is. 45. 3. their heathenish drosse. He that furnished *Cyrus* with treasure and riches of secret places, for the building of his Temple, *Ezra* 1. 2. doubtless had an eye to the framing and edifying of his Church in that light of knowledge and literature with which he hath imbelished such writers. *Hagar* must not bear children to her selfe, and her Mistress *Sarah* obtain none by her; and as long as this Handmaid hath her eyes towards her Mistress in due subserviency, and is observant of her direction, while she seeks not to rule in the house, why should she be cast out? *Elias* did not nauseate or reject the food that was brought to him by a *Raven*, an
unclean

uncleane creature under the Law.

II.

The *Mahometans* are wont at their entrance into their *Mosquits* (or Churches) to put off their shooes and leave them behind them; and so when they be in their *devotions* they stop their ears, & fix their eyes, that their thoughts be not diverted. When we enter into the house of God we ought to *take heed* unto our goings: the shooes we are to put off (as *Moses* when he entered upon holy ground) are worldly and carnal affections; we must deuest our selves of all earthly encombrances, not bring that into Gods presence

A 3

which

which may *profane* his *Sanctuary*, but *wash* our hands in *Innocency* before we *compass* his *Altar*: much less may we carry into his house any resolutions of sin, or *allowed* & *cherished* inclinations to it; for this were to enter not onely with shoes on, but with feet filthy & bemired, which cannot but *pollute* the ground we tread on, and cause God not only to be *angry* at, but *hate* and *abominate* us. And when we are engaged in duties of worship, a strict guard must be kept on our *Senses*, that they be not *inlets* to that which may steal away our Hearts, and through their Treachery our Sacrifice be not found (what the Heathens counted

counted *Prodigious* in their
Victimes) without a *Heart*.

III,

A Vine which is one of the
most fruitful of Trees,
(made use of by God to com-
pare the Christian unto) if it
be left to its natural excre-
scencies, unregarded and un-
pruned, shootes forth into
many superfelous branches
and stemmes, and spendeth
its most *generous* strength that
way, and so becometh weak
and fruitless. If God should
leave the best *Christian* to the
vicious exorbitances of his
own heart and affections, and
not curb and prune them, and
retrench the extravagancy of

his desires, his strength would be spent on that which profiteth not, and he would soon grow barren and uselesse. There is need that both by his *restraining grace* he reduce & *limit* our desires, and by the *sharpness* of affliction he cut short and check their excre-scencies. *Jonah* grew fond of his Gourd, and God smote it, and therein nipt and restrained the unruliness of his Spirit, which would have spent his love and delight on a silly plant. *Hezekia's* pride was grown to such a height, that he must needs *vent* it by *boasting* of his treasure; but God *blasteth* it by sending the *Chaldeans* to plunder him. When mine heart doth irregularly

run

run out after vanity, let the *smart* of thine hand correct my wandrings, and *tame* the wildnesse of my affections. Better I should bleed by thy *pruning* hook, then be cut down by thy *Axe* as withered and fruitlesse, and cast into the burning.

IV.

WE may observe that lightning doth work with more potency and force, where it meeteth with the greatest resistance; and acteth more on that which hath *hard* and firmly compacted parts, then on what's soft and yielding, and giveth easie passage to it: hence it is, that it hath been sometimes said to passe

A 5 through

through the scabbard *without* any effect on it, and to melt the sword in it ; hence also the hard Oak and firm Cedar are exposed to its force , and feel its effects, when the Bay which is of a more yielding tender nature, is passed over *untouched* by it. The judgments of God in their working are much accommodated to the temper of the Subjects on which they light. Where they meet with a *stubborn, unpliant* enemy, they fall with greater force , and are most pressing and heavy ; they will break , where they cannot bow : the foolish heart (Prov. 19) *fretteth against the Lord, he is careless and rageth* ; but what's the effect ? The man that hardneth *his*

his neck when he is rebuked, shall suddenly be destroyed, and that without remedy: those that are as wild Buls in the net of God, their own fury and rage doth but the more entangle, perplex, and weaken them; but where God meeteth with souls of a soft complying and obedient temper, his dealings are accordingly gentle, he afflicteth them lightly, and doth not stir up all his wrath; he doth but shake his rod over them, with which he lasheth the backs of others. In this respect, because God doth thus wisely & carefully distinguish between the different states and tempers of the Patients he dealeth with, he is said to correct us in judgment.

V.

V.

AN indiscreet, imprudent reproof hath usually a double ill effect: first, in that by the fault of the *manager* (as a good *story* may be quite spoild in the relating) the action in its selfe good, is rendred for the present irksome and tedious: as a plaister laid on the *wrong* side may only *smart* when on the *right* it would have *cured*. And next, in that it leaveth a prejudice behind it very disadvantageous at the like future occasion. A good *stock* of *prudence* and *caution* is in no duty more requisite then in this of Christian reproof, which requires such an exact

exact observation of circumstances, time, manner, persons, &c. to a wise management of it. As I desire never to act that tacite part of a Flatterer, with *silence* seemingly to *sooth* and cherish him that deserves reproof; and by a Friendly Cruelty to betray him into a *security*: so I think it both more *safe* and more *wise* to tarry on the *shore*, rather than launch forth, when I know the *wind* will be *contrary*, and beat me back againe with bruises and rents. Where the person hath so much of the *swine* and *dog* in him, that he will *trample* under feet instruction and reproof, and turn againe and rent me. Christs prohibition warneth us not to dispen-
ce
holy

Luk. 7. 5. holy things, nor to cast pearls to him. When the dose meeteth with such tough will humors, that it doth but stir and anger them, nor purge them out; there mostly it is more wisely withheld then administered.

VI.

Mark 14. Mat. 26. 44. **C**Hrist I find before his passion; repeateth the same prayer thrice, *Father if it be possible, &c.* which yet is so far from a *Tautology*, that there is in it the *divinest Art of Rhetorick*. For the *reiteration* is a great evidence of the strong intention and affection of the mind: as it was the *overflowing of compassion*, which doubled the *Compellation* in that, *O Jerusalem,*

Jerusalem, Jerusalem, thou that killest the Prophets; and of love in that, Simon, Simon, Satan hath desired to sift thee: and the sweet Singer of Israel is no where more Pathetical, then where he twice doubles the Note, Sing praises to our God sing praises; sing praises to our King, sing praises; all crowded within the compasse of one verse: he found so much melody on that string, that he could not leave harping on it. Heaven cannot be proof against a Petition so often darted towards it, it peirceth the more forcibly where it is so by renewed applications driven home. In a strong Prayer a force is used up on Heaven, the violent take it by force, and when the strokes come

come so *thick*, and are so *urged* by *redoubling*, there can be no resistance. But further I observe likewise that our Saviours latter prayer is somewhat longer then the rest (as the wave which comes last swells highest) his mind was *inflamed* to a greater *fervency* in the *progresse*; insomuch that at last his *ardency* brake out into a *sweat*, a sweat of *blood*. But how often do I find that my *vigor* and *fervency* rather loose then gain ground of my deadnesse and coldness in the continuance; my hands fall and my desires sink; the sayls flagge, which at first setting out (it may be) seemed to have a *full gale*. This yieldeth suspicion, that the work is not so

so naturaliz'd to me as it should be ; for *All natural motions increase their swiftnesse the more near they draw to their period.*

VII.

IN Civill Converses, those whom we are not acquainted with, we cannot find that pleasantnesse and relish in their society, as we do in their converse which familiarity seasoneth with a delightful gust ; because where we converse as *strangers* it is with some distance, and as it were under check and restraint (as in a strange Country we will not adventure any thing abroad without *guard or convoy*) and not without a kind of uneasiness

siness : but where as *familiar*
we have more freedome and
openesse. If we transfer this
Experience to our Spirituall
Entercourse with God, we
shall find the case very coinci-
dent ; surely it would be far
more gustfull and delightfull
unto us, if we did not by our
neglect of it keep our selves still
as strangers to him. Frequen-
cy in our *accesses* would breed
a *familiarity*, that we might
converse with God with that
freedome with which friends
open their *bosomes* one to ano-
ther ; we should be more enlarge-
d in our *Addresses*, and that
would make them have a
more pleasant *relish* to us. By
often treading the way, we
shall beat out a path to the
throne

throne of grace, free from
that *uneasiness* & *discourage-*
ment which in unfrequented
ways we meet with: want of
use maketh that *irksome*, which
otherwise would be pleasant.
He who bestoweth the fre-
quentest visits on Heaven,
finds himself most *welcomed*
there, and hath the best *enter-*
tainment; and he who cometh
oftnest, will still desire to
come oftnest. Therefore let
those who *esteem* that, as void
of delight in its selfe, which
their own negligence onely
rendreth so, learne to judge
righteously, and impute the ef-
fect to its *genuine* cause: Man-
na is here to be gathered, if
they would come out and
bring pots to vessel it up. The
Table

Table lies *spread*, and Christ
Cant. bids his *Guests* be merry; Eat,
5. 1. *O Friends, drink, yea drink a-*
bundantly; but they stand off
as strangers, and will not be
among his Friends.

VIII.

SAlt-peter, though it selfe
observed to be of a fiery
nature, yet being mixt
with lue-warm water, at first
it contesteth with it, but when
it overcome and dissolved by it,
the water becometh abundantly
more cold then otherwise it
would have been. And that
water which hath been
warmed, and after returneth
to its native temper, becomes
more cold, and more subject

to be frozen, then that which hath not felt the fire. The convictions of the Spirit of God, where they do not work a *thorough* change, the heart becometh afterward benumm'd into a greater coldnesse and deadness. A spiritual Relapse is very pernicious: where God hath been *knocking* and sent away with a repulse, in judgment he will suffer another *bar* to be clapt on that door, and make the sinner more hardened. He that hath conquered the good motions and desires which heaven *kindled* in him, is given over to a more *reprobate* sense (as the temper of iron is more hardned by being *quenched* after it hath been *beated* in the forge.) No sinner

ner doth more eagerly wallow in the mire, then he that returneth to it after he was once washed: and the Dog will not easily again cast up that Vomit which after his first disgorging he hath licked up. Where the unclean Spirit after his departure for a season, in his return findeth the soul empty of Christ, swept and voided of all gracious dispositions, and garnished with whatsoever vice may suite the entertainment of so unclean a Guest, his reentrance is with new Attendance, and his Hold is rendred sevenfold more impregnable then before; he taketh to himselfe the black company of seven other spirits worse then himselfe, and that mans last estate is worse then

then his first. Lord, let me never quench those sparkes which I should be alwaies quickning and kindling into a flame, lest by so doing, I make my selfe sewell for a flame, that shall never be quenched.

IX.

PLiny (as his Nephew tels us) *Plin. Epist. l. 6. c. 16.*
 out of curiosity prying into the mountaine *Vesuvius*, that he might discover the manner and causes of those fiery Eruptions (in Natures Kill) was devoured by them, and made sewell to that, by which he thought to have encreased his knowledge; and so found his death in his too bold advance in quest of that Mystery of Nature

ture. Surely to be too *curious* in our Enquiries and Researches into the *Mysteries* of God, cannot but be *dangerous*. God hath *drawn* a Veile over some things, and if we are so bold as to go about to lift it up, he may justly strike us with blindnesse, even in those things which were before exposed to our view. If we *longe* after such Forbidden Fruit, God may by a *flaming* sword set to turn to all points of the *Compass*; keep us not only from the Tree of Life and Knowledge, but from all other trees in his Paradise. *Moses* might come to the Hill, but not to the *burning Bush*, Come *not hither*; if he had, it might have proved a *consuming* fire
to

to him. If the waves of the Sea have their limits set, *hitherto shall ye go*; much more man's presumption and curiosity: And what *security* can he give himself that will boldly *invade* the *Privacies* which an infinite wisdom hath *locked up* in *concealment*, and break down the *Enclosures* which the Almighty hath set up. Cannot we be content to be admitted into his *House* except we *ransack* his *closet* and *Cabinet*; to be of his *court* except we be his *Secretaries*? If we have an *ear* to here where God hath no *tongue* to speake, he may justly cause us to have no *eye* to read where he hath a hand to write. 'Tis dangerous presumption to *breake open Gods Seale*; to goe

B

in

in quest after the knowledg of that, which he hath therefore hidden that we might not know it. He who is not content to look on the *Sun* where his raies are *refracted* through a *cloud*, will but loose his sight by *staring* on him in his *naked* brightness.

X.

ONe that had a thorn run into his foot of which he took small notice, till it after caused an inflammation, and Gangrene, which soon seised on his whole legge, was yet unwilling to undergoe an excision to prevent it's farther spreading; but at length it seized on his vitalls and proved

ved mortal. The event of this disaster when told me, made me consider how many inlets there are unto death, and how the most contemptible thing may be *Harbinger* to that *King of terrours*; examples of the like kind are frequent in story of *Fabius* choaked by a hair, Pope *Adrian* by a gnat flying into his throat, *Anacreon* by the stone of a grape &c. One of the bravest Spirits that *England* ever gave a Cradle to, or *Ireland* a Grave, having received a light hurt, beneath his high mind to stoop to the dressing of it, by neglecting it lost his life: And we read of another whom the prick of a needle under the naile of his thumb sent out of the world.

Surely I cannot be certain this day whether death will lodge with me before the next, if the least prick of my foot may make way for it; if the smallest *passage* be a *dore* wide enough for it to come in at, and the soul to go out at. Any thing from the bow of death, when *our appointed time is come*, may be a *sure Arrow* to hit the marke; a *thorn* may be as mortal as a sword. Though nature had never exposed our bodies to the assaults of an army of 300 diseases (for so many *Plinys* list informe us we are infested with, & a more exact accountant would find upon enquiry that the number might be set much *higher* without any error in the *stating* of
of

of it) yet the variety of Instruments, chances, states, and circumstances of life which we lie open unto, might administer sufficiently unto the *wombe* of death, Let me be prepar'd for that by every thing and at all times, which may come at any time & by any thing, must come one time or another. I shall not hasten my death by being still ready for it, but make it less *terrible* and deprive it of its *sting*. He that looks for death daily, shall never meet it the sooner, but the better and the more joyfully.

XI.

S*Himei* when eager in the pursuit and search after his Renegades, was unmindfull of the injunction *Solomon* had laid on him, and the limits he had confined him to, and so ventured the loss of his life for the finding of his servants. God hath made lawes that might limit and circumscribe the waies and actions of men, and hath menaced death for the transgression of them; but most men are so earnest in the pursuit of transitory things riches and pleasures (which are but servants and should not command our desires) that they minde not the bounds which
God

God hath prescribed them. While they are in the heat of their rage, and carier in sin, there is no time for a *sober weighing* of that startling question, *What will the end of these things be?* or for a serious reflexion on the *terror* of that threatening voice, *the soul that sinneth it shall dye.* The Voluptuous man will as little own any bounds set to moderate his pleasures, as rivers do acknowledge their bankes when they swell and spread themselves out of their due channel: the Ambitious man is as *vast* and *wide* in his aimes and hopes as the boundless Ocean: the Covetous trades-man can inch his measure, and soist in false weights & use the ballance of

deceit, while he mindeth only his gain, & considereth not that his conscience is sold in the bargain. Lord let me never endanger the loss of my soul in the unlawfull or unwarranted pursuit of any temporal good.

XII.

IN the rebellion of *Corah*, *Dathan* & *Abiram* wherein they rose up against *Moses* and *Aron* to bereave the one of his rule, the other of his priesthood; it was a dismal terrifying sight to see their punishment; the earth to open under them and swallow them up alive & close her mouth on them; that which is wont to be only a
grave

grave to be their executioner: insomuch that I do not wonder that the people (which by Gods command were all called thither to be spectators) *all that were round about fled at the cry of them; for they said, lest the earth should devour us also: for though they were not guilty of the conspiracy; yet the horror of such a sight could not but affrighten them to seek for security. If we might in like manner see how rebellious impenitent sinners go hence into the pit of destruction, if we might in visible manner behold how hell opens her mouth to receive them; and how they fall into the womb of death which is closed upon them to all eternity; surely it would make us*

B 5 tremble

tremble & flee, endeavour to avoid the danger and seek out for a refuge, *lest it should devour us*: their destruction would put us on vigorous endeavours of working out our *salvation* with feare and trembling; and the *sad evils* of their *death* would be a means to remedy and cure the *sinful evils* of our life. That which we cannot see by an eye of sense, we may discern with an eye of faith, let it therefore have the same effect on us as *believed* that it would as visibly seen.

XIII.

A Subtle Lawyer desireth no more advantage in an hold

hold which he would take in a conveyance then many words; somewhat he will find to fasten on, and will so *blanch* the matter, that that shall seem *plausible* at last, which at first had no such appearance. I date the beginning of the Fall from thence, where Eve took the boldness to hold chat with the Serpent; if once we enter into a *discourse* with the Tempter, and proceed so far as to *listen* to him, we are half wonne already; there is a ready passage for him from the eare to the heart. Where such a Sophister is admitted to *reason* the case and our ears are open and our tongues free, the matter is as sure given up as if it had been yeilded without dispute.

Evill

Evil and Errour is of it selfe insinuatve and plausible, much more when managed by so subtle and *perswasive* a *Rhetorician*, If the diuel be entertained in our *Parlor* he will soon get a *lodging* in our *bed-chamber*, if we give him easie entrance into an *Outwork*, he will soon possess himself of the *City*. Therefore stop thine eares at the voice of this Hellish Charmer : Assoon as he addresseth himself to a temptation send him going with an *Avoid Satan*.

XIV.

IT seemed strange to me when I first understood that

That some venomous things
would yeild an Antidote to
their own poyson, and that
the viper will afford a remedy
against the *deadliness* of his
own sting; and since I have
learned that it is a frequent
thing in Chymistry to extract
Alexipharmicall Medicines
out of things which in them-
selves are most noxious and
destructive; thus the Artist
will make Mercury and Anti-
mony, deadly poysons, by
the power of his operation to
yeild remedies of rare Vertue.
We read of a Plant also in the
West Indies whose leaves are
venomous, and yet the root
of it, is an excellent Antidote.
Let me not then wonder that
he who brought *all things* out
of

of *nothing* and *light* out of *darkness* can educe *good* out of *evill*; that this Omnipotent Chymist can out of *fi* draw a Restorative Elixir, and make the *poysoned darts* of Satan prove Antidotel; that he can make our *disease* afford a Medicine; that he can out of the Gall and Wormwood of Affliction extract a Quintessence of Pleasure, and *sublime* tears into spiritual Joy. Let me admire and adore thee Lord, not only for thy grace and love in our Salvation, but for thy Power and Wisedome in the methods of it.

XV.

THe Apostle compareth those subtle impostures by which Faours for Hell drew men aside from the faith to the embracing of strange Doctrines, unto *Witchcraft*. Gal. 3. 1. *O foolish Gallatians, who hath bewitched you.* And 2 *Tim.* 3. (where he painteth out the condition of the last dayes in such lively colours, as if the state of our unhappy ages had been present before his eyes) he parallel's the seducers with *Pharohs* sorcerers and Magicians, *Jannes* and *Jambres* who withstood *Moses*. What strange effects of this *Sorcery*

Sorcery have we seen in our daies? did *Satan* ever play so much *above board* and act so openly upon the *stage* as in these times, he hath sometimes even laid aside his *ma-ke* and adventured to appear in his *own* shape. And of what little availe hath the countercharms of *sound principles* formerly instilled bin to many on whom God hath suffered these impostures to practise their *Magick*? And how have the *Devils* instruments by this *black Art*, and *Spiritual Necromancy*, raised out of their graves errors long since dead and buried, and putting a new *guise* on thē made them walk up and down again? And many have been wrought up-
on

on by such an unhappy *Fascination*, that (as *Machates* (mentioned by *Phlegon*) supposed he had carested & happily enjoyed his Spouse, when it was but a dead and rotten carcase ; So, they have fallen in love with & espoused that for truth and religion which is but Heresy long since laid in its grave.

XVI.

I Read that the *Mahometans* have set houres for their daily *Oraisons*, in which they are so constant that not any secular matters, whether *impediments* of business or *divertisements* of pleasure do keep

keep them from praying five times a day; whether they are fixed at home or abroad moving in a *journey*, when their stinted times come they apply themselves to their (O that I could call them, *true*) *Devotions*; & this doth every one, from him that bears the *Scepter* to him that carryeth the *Sheephook*. How many are there called Christians that cannot afford to pray so many times in a week, in a month, as those infidels in a day; that can be content to *crowd* a whole Sennight's devotion into one Prayer; and count them too lavish in their expenses of *time* that make greater allotments of it for that business then they; yea, some think it enough

five
hey
oad
neir
ply
at I
vo-
ne,
ep.
he
re
at
ny
h,
at
a
o
n
f
-
s
c

enough if they *summe* up their
lives & *expire* their *last breath*
with a *Lord have mercy upon*
me. Christ commandeth us
to pray for Daily bread. E-
very day Manna must be ga-
thered from Heaven. It is as
necessary to the Spiritual life
of our soules as our often re-
peated *meales* and *refections* to
the substance of our bodys.
We justly deem it strange &
wonderful in some that we
read off, who hath lived with-
out meat, some *whole weeks*,
others *months*, others *yeares*,
(and a creditable authour
telleth us of one who lived 15
years without eating or drink-
ing.) But here a long fasting
and abstinence from this Spi-
ritual refection is a thing so
fre-

frequent that it meriteth not so much admiration. But what account *Quercetan* giveth of the former, that in such strange fastings the *inspired* aire hath been sufficient in *attraction* to afford nourishment to such bodies; is more truly applicable here; for the soules of such are (like Chameleons) fed on the *air* and *vanity*.

XVII.

Walking in a hot summerday, I was somewhat annoyed with a multitude of flies and gnats *humming* about me; drive them off wholly from me I could not, whatever means I used yet I could

could not hinder them from settling on me.

And thus I find it sometimes with the thoughts & motions of my heart; evill suggestions are very busie within me, and though they much infest me and are troublesome to me, and I endeavour to drive them away, yet I cannot free my self wholly from them; but they shall not rest there: the birds might light on *Abrahams* Sacrifice, but they were soon driven thence. Though Satan and the Corruption of my heart do send forth a noxious Offspring, yet my heart shall not harbour nor cherish them. Evill motions may arise within me or be injected into me against my

my will, but I will not be Nurse
to *foster* the *breed*, nor host to
lodge or *entertain* such hellish
Guests. As Vagrants that
range the Country are wont
to be served, whom though
we cannot prevent from pas-
sing through our town, yet we
do not permit them to make
any abode there, but whip
them away, and so send them
to their own home : I cannot
hinder them from passing
through me, but I will looke
to it that such *straglers* shall
have the Law cexecuted on
them, that they do not either
make their stay there, or re-
turne thither any more. These
Malefactours may come to me
for *harbour* or *shelter* but the
only thing I shall do with
them,

se them, shall be to make their
to *Mittimus* and send them a-
ish way.

XVIII.

THe Rabbines tell us, ac-
cording to their wonted
vanity, that *Aaron* Exod. 32.
intended not to make a Calfe,
but cast the golden eare-rings
into the fire to consume them;
but by the operation of Satan
working by some Egyptian
Magitians in the camp the
form of a calfe *came forth*.

But surely it is very usuall
for that old Serpent thus to *o-*
ver-act us, and make us unwit-
tingly advance his interest,
while we think with innocent
intentions we drive on a good
designe;

deligne ; to use Zeale without
knowledge as an instrument to
 promote his own *cause* under
 the pretext of Gods : Where
 men think they are building a
Church for God, to make it a
Chappel for himselfe. *Peter*
 thought he had uttered that
 which would have pleased
 Christ, *Master pittie thy selfe ;*
 yet the Devil (it seems) had
 made him his *spokes-man*, get
thee behind me Satan. That de-
 signe which to gaine Profelites
 and Assistants had *pro aris*
 stamped upon it in the front, *hos-*
linefs to the Lord written on it;
 when the other side is seen,
 sometimes proveth to be only
pro focis, for the advancing of
 a carnal Interest which some
 have set up to be promoted
 and

and driven under that Mask :
Hence hath it proceeded, that
what *David* said, *The zeal of
thy house hath eaten me up*, may
be by a prodigious Inversion
truly applyed to some, *Their
zeal hath eaten up the House of
God.*

XIX.

Serpents, which in the cold
of Winter growing impo-
tent and languid, retire them-
selves to their dens and ca-
verns, unable to hurt, or to
stand out against the least resis-
tance; when *warmth* returneth
with the Sun, renew their for-
mer strength and vigour, re-
linquish the holes and retire-

C

ments

ments in which they lay *folded up*, can use their force and their *sting* again, and appear dreadful to the most armed opposition. Those Temptations which in the season of Adversity we seemed to be wholly freed from, or had lost all their efficacy and force, that it was an *easy* conquest to subdue them; when the *Sunshine* of Prosperity cometh on, it *cherisheth* and *envigorateth* them, their *number* is augmented, their *strength* more prevailing, and their *assaults* more frequent; scarce a *step* we take in which we are not in danger of a *Serpents sting*.

Some

XX.

SOME Christians have been earnest and curious that they might know the very *day* of their *conversion*, the *time* of their *Spiritual Nativity*, when there was an *access* of joy among the *Angels* in Heaven because a *new Saint* was *born* to it; the day from which, as the *Epoca* of their *salvation*, they are to *date* the *beginning* of their happiness; that they might set a mark upon it, and make it signal in their *Calendar* in a scarlet-text, as the day of their *Second Birth*. But let it not be so much my care to

know when *I* commenced Believer, as to assure my self that the *day* is past, and the *happy* work wrought. The voice by which God raiseth a *sinner* from the *dead*, is not always accompanied with *thunder & tempest*, but sometimes it is a *still voice*: He sometimes cometh early and preventeth Satans *harvest*, and *stealeth* into the Creatures bosom *silently* and *undiscernedly*, before any Giant-sin hath *deflour'd* the soul; & then by no token can we *retrive* or find out the determinate season, by the most careful search. Some, in the *Spiritual travel* of their *second birth*, have few or no painful pangs, while others have sharp and grievous throws

throws which make them remember the time as long as they live; as the *women* of *Israel* were *sprightful*, & *quick* & *lively* in their delivery; unlike the *Egyptians*. The streams of grace may be *large* & *full*, where yet the *head* of it may be undiscovered; as the river *Nilus* hath a great and plentiful *current*, yet his *spring* is unknown: The *Sun* may rise with his head veil'd under a cloud, and unobserved, and yet after appear in full *strength* and *glory*. *S. Paul* had his eye upon the *Goal*, and forgetting those things which are behinde, *Phil.* pressed forward towards those 3. 13. things which are before: & (in allusion to his practise) we should not so much busie our

selves to know where we first made our *start*, as minde the *running* of our *Race*.

XXI.

L Et us observe the several *steps* and *descents* which *Eve* made in her *fall*, that brought with it the *ruine* of Mankind.

First, she enters into a discourse, and *boldeth parlee* with the Serpent at the *forbidden Tree*, and so setteth her self out of *Gods guard*.

2. She listneth to the *plausibleness* of his *Pretects*, is moved with the doubts which he *starteth*, and giveth credit to his

his *false* and *slye* insinuations, and believeth his lying suggestions.

3. She looketh on the fruit with a *longing* eye, as *pleasant* and *desirable*. The heart is soon bewitched when the eye is fascinated, when the object findeth easie admittance there, it soon sets the affections on fire, and the fumes from them cloud the understanding, and make the will to warp.

4. Her *longing* must be satisfied; she took of the fruit; her hands execute the commands of her perverted will.

5. And she did eat; and what else could be expected, but that when she had received the cup so willingly at the Devils hand, she should drink off

the poyson? But lastly, *she gave also to her husband with her*: The devil, that before was a *modest begger* without door, now he is entred *commands* the house; & *she is so officious* for him as to become a Tempter her self, desirous to *diffuse* her sin beyond her *personal confinement*. See by what winding stairs we were led down into these depths of misery we now are in.

Therefore give not place to Satan, no not for a moment; retire not the least step: *stifle* his *primitive* and seemingly *innocent* motions; play not about the bait, lest thou be caught unawares: Yield not at first, lest thereby thou unwittingly part with thy *strength* to resist

sist him in his following sollicitations : If he loosen the roots of thy Faith at first, the next gust of temptation may cast thee quite down. If we stop not the *journey* of sin by a seasonable *Arrest* at its first *stage*, the further it goeth, the more strong and numerous it groweth; like a River, which the farther it *runneth* from its spring, the more it *enlargeth* its streā and wideneth the *Channel*. *David* walking on the Battlements of his house, in a loose and careless manner gave his Eye liberty, and in that free gaze it soon ran out of Gods keeping and through amorous & light glances on *Bathshebah*, let in Adultery, and so holy *David* became one of the fools

in Israel ; neither rests he there, that was a *Pearl* in his eye, it soon becometh *blood-shot*, and by degrees he compasseth a *cruel*, yet *deliberately* plotted murder. *Absalon* at first onely entertained some ambitious thoughts, and a *secret* desire of anticipating his future hopes, and antedating his *style* of King ; but the *swelling* Imposthume soon ripened and brake out to his own destruction, in Rebellion, Incest and murder. One sin is the *decoy* to another ; and though God never pronounced an *increase and multiply* on it, yet nothing is more fruitful : The giving way to it, is as the *pouring out of water*, which before might be kept within the bounds.

bounds of what contained it, but when poured forth, its course is uncontroulable, and we cannot limit it; it is not for us to say of sin, Hitherto it shall go and no farther.

XXII.

THe Panther is wont to be taken by the Hunters by two sorts of wiles; sometimes by Wine, in which he hath so much delight, that he will drink of it to inebriation: at other times they are wont to lay Glasses for him, which while he tarryeth to behold himself in, he is with ease overtaken and destroyed.

Satan

Satan makes men drunk with the pleasures of sin, and then dealeth with them as he pleaseth : By immerling and drenching themselves in carnal delights they are transformed into swine (which the drunkard to a proverb most resemble) wallowing in the mire, and are a prey open and exposed to him that goeth about seeking to devour. Sampson having his minde weakned and inebriated by a too fond and strong affection to his Dalilah, was thereby betrayed to the loss of his great strength, and laid himself open to the unresisted assaults and insults of them, of whom thousands before could not effect that which a handful did then. But where
he

he cannot allure to gross sensuality, he compasseth Men with a device no less effect al and more refined. This mighty Hunter of Souls setteth a glass before them, wherein they may view and contemplate their own excellencies; and that usually so falsely flattering, as that it shall represent a fair beauntious Image to the most deformed mishapen face: He knows that the reflection on his own *perfections* with admiration, was his own ruine, made him *measure* the distance between Heaven and Hell by a fall, and changed him from an Angel to a fiend; and from a *personal* experience made use of this sleight to intrap our first Parents in his first *grand* Attempt

attempt to destroy Souls, in which he found such answerable *success*, that no *wile* hath been ever since more practised, by none hath he more filled the region of darkness with lost souls: By this he setteth the creature in the Throne, & maketh him in a direct way advance himself above his Creator. When an *unballasted* spirit is so *overfet* and *swel-*led up with fond and vain conceits of its own excellencies, 'tis easie for him to overturn it: When he hath set the soul on a Pinnacle, there to be presented with a large view of its glory, and to gaze on its own perfections, the *weak head* soon grows dizzy and *addle* through pride. These entrap-
ments

ments the Devil had practised on the Publican and the Pharisee; the one he had made to run into more enormous and gross sins, the other he had set his *glass* before, and he was so taken with his own Image, that he could finde no other matter to fill his prayers with, but the recounting of his own perfections. Lord, suffer not Satan by any of these wiles to ensnare me; not to intoxicate me by the *pleasures* of sin, and so weaken, & shave off my locks, lest the *Legions of Hell* be upon me: Let me not drink of the Devils *wassel*, his wine is a *mock*er; my Soul, look not on it when it is red, when it giveth its colour in the temptation, for in the end it will bite like a Serpent,

Serpent, and hurt like a cockatrice : Pride goe h before destruction, and a high minde before a fall; therefore also lay thine hand upon thy mouth, for God hateth an haughty eye.

XXIII.

WHen Nathan had given holy David a relation of the cruel extortion and injustice of the rich man in wresting the poor Man's Ewe lamb out of his bosom; how doth this anger kindle presently, and his passion rise against the wickedness of the injury; inso much that he straight resolves, and backs
it

it with an oath, *That the man should surely dye who had done that thing* : But in the issue, it soon proved that *David* was a little more nearly concerned in the matter then he was aware of, when the Prophet came home and closed with him, with a *Thou art the man*. The sentence he had pronounced was on his own person; and *righteous David* had unwittingly been the judge to condemn *David the Adulter-er and Murtherer* ; at his own Bar, out of his own mouth. Doe not we thus often condemn our *own* vices in other mens persons, and pass a just censure on those sins in them which we have inconsiderately indulged in our selves? Many do

do severely sentence worldly mindedness, sharply *declaim* against covetousness, brand and defie the sensualist, pronounce condemnation on the Hypocrite, and can with heat enveigh against such other sins; whereas if they would *turn* their eyes *inward*, they might see what they thus condemn within their own *bosom*; and their sentence would be no where better applied then to themselves.

When I read the relation of *Judas's* cursed treachery, his covetousness and dissimulation, in *selling* his Master for thirty pieces of silver (*the price of him that was valued*) *betraying* him into the hands of the Jews to a grievous Passion & Death,

Death, making a *kiss* the *Prologue* to the hellish *part* he *acted* : How doth mine anger
boyl, and mine heart rise a-
gainst his wickedness ? How
severely is *Pilate* condemned
at my *tribunal* for sentencing
my Saviour ? and I pronounce
the Jews a thousand times
worthy of that scourging, and
buffeting and death, which
they inflicted on Christ. But
if I seriously reflect on my
self, may I not find a traiterous
Judas within mine *own home* ?
I may startle and disown it ;
Judas himself would not an-
swer to his name, but put it
off with a *Master*, *Is it I* ? But
surely it will appear I may re-
turn upon my self, with a *Thou*
art the man, if I consider that
I have ;

I have *betrayed* Christ to my
lusts, & *delivered* him into the
hands of his enemies : I have
sold him by *preferring* the *plea-*
sures of sin, the satisfaction of
my carnal desires, the *dross* of
the world before him ; by *ad-*
vancing some *fleshly interest* a-
bove him : And I have by
mine *hypocrisie* made a *kiss*
the covert of my *treachery*. I by
my *sins* have pronounced *Pi-*
lat's sentence on him, *Let him*
be crucified : Every *transgres-*
sion hath been a *thorn*, and
nail, and *spear* to him ; I have
spit in his *face* by *despising* his
ways ; and by my *vanity* and
pride have *cloathed* him with
the *purple*, the *crown* of *thorns*,
and *reed* of *reproach* : he hath
been *wounded* not only *for*, but
by

by my transgressions: Though
he pronounced a consumma-
tion of his Sufferings on the
cross, *It is finished*; yet by these
new ὑπερμαρτυριαι, and alterings
of sufferings, I have acted over
the Tragedy on him again, as
though it had not been finished.
Therefore, as *Seneca* said of
himself, That if he would seek
a fool [*non longè querendus,*
meipsum invenio] he need not
go far for him, one might be
found within his own skin:
So I need go no farther then
my self (though I cry *Hosanna*
to Christ) to seek a *Judas*, a
Pilate, a *Jew*.

XXIV.

G Aleacius, that noble Marques of *Vico*, was so effectually wrought on and perswaded by an elegant similitude in a Sermon of *Peter Martyrs*, that he soon after laid down all his honors, interests and relations at the feet of Christ, and by a voluntary choice took up his Cross, and became a Convert. Perhaps the same thing *nakedly* and barely proposed, would not made so easie and great impression upon him, as it did set forth & adorned in that *Rhetorical* dress. The same passage

sage in a different habit, may be vigorous and piercing, or languid and dispirited.

Hearers are generally like Bees, they go all to the *flowers*; therefore our discourse may be profitably as well as pleasingly strowed with them, so they yield as much hony as they make a fair shew : The food will be received more readily when thus candyed & sweetned, as *Pliny* says, The Elephants eat their provender the better, if the manger be garnish'd with *flowers*. The assistance of Oratory (so it be duly applyed, and come in only as an *Auxiliary*) is no way to be sleighted and rejected; for by this chiefly (among *second means*) the Preacher
raigns

in the affections of his Audi-
 tors, by this he *thunders* and
lightens in them (as *Pericles*
 was said to do by his elo-
quence.) The *palm* may some-
 times *strike* more effectually
 then the *fist*. The *poison* will
down in sack, which otherwise
 would have been *nauseated*;
 and bitter *Pills*, under the co-
 vert of somewhat that is *tooth-*
some, will be admitted. The *fea-*
thers that *imp* the arrow, make
 it fly the faster and pierce the
 deeper. Surely it could not be
 without the help of this *Art*
 that Christ was so *graphically*
describ'd, and (as it were)
painted forth in his crucifixion
 before the eyes of the *Galatians*
 (G . 3. 1.) *παραστασία ἐν ὀφθαλμοῖς*.
 Although the *Imposture* of that
 Rhetor-

Rhetorick, deserves more Which
 reproof then commendation, makes me
 which workes on the Affe- think on
 ctions alone, and not at all Homers de-
 on Reason or conscience; scription
 and so kindleth a strange fire of Paris
 in the Heart, (thorough the Il. γ. κα-
 glass of the fancy rather λον Ειδος
 then the Judgement) which ἐπ' ἀλλ'
 God will not own in our ἐκ ἐστὶ βίη
 Sacrifice: As likewise θρῆσιν ἐδὲ
 the τὴς ἀλκῆ.
 wantonness of that which is
 as gay and gaudy in the dress
 of every sentence, as a young
 Scrivener is in flowring a
 Capital letter with his luxu-
 riant pen; Truth (specially
 divine) will not be deck'd
 thus like a strumpet, although
 it refuse not that her native
 beauty should have the advan-
 tage of a decent matronlike or-
 D nament.

nement. The pearles of the Kingdome of Heaven should be set in Gold (not in Lead) though not so curiously wrought and embelished, as that the Artifice should hide the native lustre of the Jewel. Comely and neat apparel is an ornament to the body, but if either gaudy or course, a disgrace.

XXV.

A *Spartan* having long busied himself about the carcase of a dead man to try if he could settle it firme in an upright posture; perceiving how inefficual his endeavours proved,

proved, sometimes the head falling into the bosome, sometimes the armes flaggging downward, and the whole, at last, falling to the ground told the standers by (who smil'd at his unsuccessful attempt) *There's wanting* (τι ένδον) *something within*, meaning a Soul. Thus it is in dealing with those who are *dead in trespasses and sins*; if we endeavour to *hold up* their countenances *heavenward*, and would have them fix their eye on Eternity, and an immortal estate, we can't *hold them* to it one moment; they presently incline towards the earth again: if we would set them on their feet, and make them up-right, if we would set their hands at work in *deeds* of righ-

teousness, justice and truth;
and have them to stretch out
their armes to the reliefe of
those that are in distress; all
is in vain; while there is no
spirit nor principle of motion;
something is wanting *within*.
If Gods dreadful threatnings
be sounded in their ears with
a voice of thunder they hear
it not; if Hell be set before
their eyes in clear and visible
representations, they see it
not; if a scourge be laid on
their backs their *dead flesh*
feels it not.

XXVI.

TIs a true and pithy proverb which is in use among the *Levantines*, that *Heaven and Hell are seated in the Heart of man*. Every man is a *little world* within himself, and his soul is the *scene* and *Theater* in which are represented, the *Process* of a Court of Judicature, the pronouncing of a sentence of condemnation or Absolution, a *binding* and *loosing*, and according to that award, an execution; in which, conscience (as in the former it sits as a *deputy* judge under God, so in this it) acts

the Executioner; and there are in the Heart a Paradise of pleasure, streams of comfort on the one hand; on the other, a gibbet, fire and a rack. Doth not he find a Heaven *within* him, that hath that *certain* and sincere and untroubled happiness; those gleams of joy and refreshment, which a good conscience is author of? Let popular noises, vulgar suffrages & opinions, outward commotions and attempts be what they will, they can no more disturb or raise a wrinkle in this *inward calme & Pacifique* Sea, or ~~correct~~ and restrain that transport of comfort that ariseth from the triumphs and applauses of Conscience, then all the thunderings and storms

in

in the lower *Regions* can discompose the serenity of those which are above the stars: This made *Paul* and *Silas* sing in their prison, while the foundations of it were shaken by an earthquake. And doth not he carry a very Hell in his bosome, whose soul is rent and distorted with those convulsions of horreur and terrour, distracted by those fearful amazements, pierced by those sharp Agonies which a guilty conscience punisheth him with? Though he seek relief by diversion to worldly business, by consorting with merry society, by running for Sanctuary to false and flattering opinions, by rolling himself in his uneasy chain of fire; yet he may as

soon forsake himself as by all his Arts and methods get out of these suburbs of Hell.

XXVII.

OLd Ely who was so mild towards the notorious Sacriledges, Adulteries & Incests of his Sons, of which all *Israel* rang, how uncharitably doth he misconstrue poor *Hannah's* devotion, and upon what a weak ground (only, seeing her lips move without noyse) doth he build the heavy charge of drunkenesse against her: but afterwards perceiving his errour, he recants, and turns his condemning *Hannah*, into praying for her.

Thus

Thus it often happens, that those who are most mildly indulgent to their *own*, are most sharply censorious of *others* (As the Hedge-hogg hath sharpe prickles without, but is smooth and soft within : And the Snakes in *Syria*, do sting forreigners, but will not hurt any of the inhabitants, as some say.) He whose judgement is *suborned* or *bribed* by Affection to a too partiall and soft Gentleness ; will on the same account, where the subject different, be as much warped and biased to a contrary extreme of a too unjust rigour : For the case is much altered with the persons that are concerned in it : If nature or affection be allow'd to pass the sentence,

D 5

and

and in judging offences to accept the persons of the offenders, the judgment must needs be partial: The same eye which was so blear'd that it could not discern a beam in one case will be so quicksighted as to spy a mote in the other, And how apt is *hasty* & inconsiderate zeale to pass a grievous censure, where there is no other ground for it but meer *misprision*? Those that are too forward and rash in their *reproofs* before they have taken sufficient estimate of the ground on which they are to level them, are often guilty of a zealous breach of charity. Let me imitate *Ely*, not in committing but amending his fault, and if in my hast I have
preju

prejudic'd or injur'd another
by an unjust censure, let me
not persist in my error, but
be as unquiet till I have made
satisfaction for my offence, as
I was till I had committed it:
Let me in *cool blood* make the
best reparation I can for the
wound I have given in my
heat and distempered zeale.

XX VIII.

A Dr. *Spigelius*, that incom-
parable *Anatomist*, while *Fab. Obser.*
(at the marriage of his only *Cent. 5.*
daughter) he was gathering
up the broken reliques of a
Glass, it hapned that a frag-
ment of it scratched one of his
fingers

fingers; but the hurt because of its seeming slightness being neglected, created at last an *inflammation* which possessed his whole arm, and rais'd a swelling under it, and in the conclusion (though he might seem by his excellent skill in Physick to have cōmand over death it self) by an *Empyema* brought him to his grave. Thus the least wound given to our souls by the smallest sin, if neglected and slighted may by degrees fester and gangreen into the intollerable torment of a wounded spirit: And the lightest hurt if we have not timely *recourse* to our spiritual Physitian and to the *balme* of Repentance, may grow to our irremediable woe. If we wash
not

not our wounds with our *tears* while they are *fresh* and make not speedy application of the plaister of Christs blood, a *scratch* may soon contract such a *purulency* as may ripen it to an *ulcer*: Specially considering that the *flesh* of the minde (pardon the *grosseness* of the metaphor) is not easy to heal, being full of evil, corrupt and morbidick humours which will make the least hurt *fester* and *rankle*. Neither must we content our selves with a *palliative* cure, a *skinning* over the mound for that leaves it securely to gather all superfluous and noxious humours to it self, as to an *Abscessus*, which will in the issue *exulcerate* and *inflame* the minde.

XXIX.

XXIX.

Gold in the Oare, as it newly comes out of the *mine*, before it hath pass'd through the *fire*, can hardly be *discernd* from stone or a piece of hardened earth but yet when it hath felt the furnace, and is by it purged and separated from its dross, it comes out the most pretious of metals; In somuch that the flames seem rather to *make* then *purifie* the Gold. Many who before they were cast into the furnace of affliction, had so much dross & impurity, & earthliness cleaving to the, that little of Heaven was discernable

discernable in them, come out of it wholly unlike themselves: That searching and penetrating flame, seperateth the *precious* from the *vile*, divideth between them and those corruptions which are most closely and intimately combined with and embraced by their Spirits: They enter into the *fiery trial* earth, and come out *Gold*: This endues them with that holiness and humility by which they are prepared for that high perfection of beauty and glory which they shall be vested with when they enter that great and glorious City, whose streets are paved with *pure Gold*, and whose foundations and gates are precious stones. The *hue & complexion* of

of their souls who thus *pass through the fire*, is altered; they have abandoned and laid aside all their carnal adherencies, repaired the breaches of their consciences, the decays of their graces, their neglect of duties, their coldness in religious services: Though before they were *bound and fettered* by their lust, yet they come forth, (as the *three children out of Nebuchadnezar's Furnace*) *free and at Libertie..*

XXX.

Twas an inference that deserved laughter which one made, who reading in the
sub-

subscription of some of Saint Pauls Epistle, *Missa fuit Romæ*, presently thence concluded that surely Mass was said at Rome in Saint Pauls dayes. Pointz a Jesuite crys out, *ther's no hopes of prevailing with these Hereticks because it was long since Prophecy'd of them.* 2 Chron. 24. *at illi Protestantes noluerunt audire.* (Tis well (as one saies) Protestants were heard of in the old Testament as well as Jesuites, whose name by good hap one of them hath found out Num. 16. 24. even as Erasmus found Friers in S. Pauls time *inter falsos fratres.*) Many there are whose dictates are as little favoured by Scripture, & who are not asham'd to make as ridiculous a-laim
to

to its patronage : That will not *bring* their opinions to the word of God, but *draw* it to their opinions; and force their own sense out of it, with as much violence and torture, as that whereby Chymists endeavour to extract that out of Metals which God and Nature never put into them. Such would make the *divine Oracles* (*οἱ ἀπὸ τοῦ θεοῦ*) to speake to the *patronizing* of their own interest, & would suborne God for a witness to their errors. As *Caligula* dealt with *Jupiter's* statue, taking off the head of it and placing his own in the room, so they substitute the *devices* of their own brain in place of the sense of Gods word. Yea, sometimes such
inter

interpretations and Glosses are given as do not only corrupt but contradict the Text, and that with as open and declar'd an enmity, as that of the Papists, when they make in one of their Popes Canons by the word *statuimus* to be meant *Abrogamus*. Such might with greater shew of reason pretend either to a new Revelation, or to have found what they deliver in some of those (spurious) writings, the Epistles of Paul the Seneca, the Gospel of the Mebrews, the Acts of Paul and Tecla, &c. rather than in the Old or New Testament.

XXXI.

TIs as strange as true what
 we are told of the *Tarantula* an *Insect* not unfrequent
 in *Italy*, that if it happen to
 bite any, usually with a wonder-
 ful fit of mirth and laughter
 by degrees they dye away:
 And nothing but Musick can
 cure them. A *Vitisaltus* doth
 the like in those who are seiz'd
 by it, their humours and spi-
 rits being so distempered that
 they are continually dancing
 till death take hold of them
 and concludes their comick
 mirth in a Tragical Catastro-
 phe, Methinkes the case of
 those

whose is much the same who
are bitten by that Infernal
Serpent; All whose years are
spent in mirth, and their days
in laughter, but *in a moment*
they goe down unto the graue.
Let us see a little how the hu-
mour worke's and look on the
image of this *spiritual Phrensy*,
and listen to this *crackling of*
thorns. Let out hearts chear
us, say they, and let all care be
extinguished in laughter; let a
solemne aspect ne're be enter-
tain'd in our countenance, and
let a sad looke be perpetually
banish'd Let a *serions* speech
be interpreted the raising a
Mutiny against the *reigne* of
Mirth, a *sigh* be punish'd with
manacles, and the *dropping* of
a tear as the *venting* of a Pas-
quil:

quill; Let him that *breaks* not
 out every way in jollity (like
 the wheel of a well-couch'd
 firework, that flies out on all
 sides) be *baulked* as a male
 content ; as one that would
blend and *dash* our wine with
 water, or that would corrupt
 the *charms* of our musick with
discord. Let us own no care but
 how we shall multiply and
vary our methods of delight ;
 how to make the ensuing day
 glide away with more *softness*
 and jollity then his *forerunner*
 how to sublime and exalt
pleasure, & extract an Elixir from
 all the flowers in the Paradise
 of *Delight*; let us eat our bread
 with joy, & drink our wine with
 merry heart, for there is nothing
 better then this: Let *disport*

and

ot and Revels, feastings and *dalliance* be our daily and nightly entertainments.

all Rejoyce O young men in
le your youth, end let your heart *Ecccl 9.11.*
ld chear you in the day of your
th youth, and walke in the waies
pt of your heart and in the sight
th of your eyes. But listen, and
out you shall heare a clap of thun-
nder; Know that for all these
nt things God will bring you to
ay judgement. Your joy is but a
est flash, your mirth vanisheth in
er the noyse, your disports do but
eatimpe the wings of Time, your
om feasts are but running banquets,
lise short delights, your Ordinaryes
eade are pleasant, but the Recko-
h ming is Ruine, your Dalliances
ing do not embrace content, your
ort Musick is as empty as sound.
and What

What is the summe of your misery, the frolicksome excesses and extravagancy of your mirth are the Harbingers of anguish and sorrow; these *symptomes* are the *Prognosticks* of destruction, *the end of these things is death*: Eternal wrath is entail'd upon your momentany delights, and nothing can cut off the entaile but an act of *severaigh* mercy: The *Kisses* of pleasure (like *Joabs* to *Amasa*) are but a *glossing* to maske the conveyance of the *Sword* into your *bowels*. Surely that laughter well deserves experienced *Solomon's* definition of *Madness*, which is thus the forerunner and *symptome* of destruction: Which (as he *speake's* *elswere*)

elsewhere casts arrows and fire-
brands, and death, and all in
sport.

XXXII.

WE read of *Agrippina*,
that the course she
took to destroy her husband
Claudius, was, By tempering
poyson at a Banquet, with the
meat which he most delighted
in, a *Mushrome* (*boletum medi-*
catum avidissimo talium cibo Suet.
rum obtulit,) And we know Claud.
that what is venomous, being
mingled with Wine, works
more furiously and incurably
then with Water. The Devils
great business is, to search into
E our

our tempers, thoughts, inclinations and affections, that finding which way the *pulse* of our soul beats, he may apply himself accordingly; that he may suit and attemper his temptations so, as most effectually to work on the humor that abounds most in us; that he may lay his poyson in our daintiest dish; and *bait* his *hook* with what he is sure we will swallow with most eagerness. If he findes the heart bent upon Riches, he will present such a man a *golden Idol* for him to fall down unto (as *Nebuchadnezzar* set up an Image of *gold* for his subjects to worship:) When he entred *Judas*, to hurry him to that horrid treachery, 'twas a *silver Key* that

that let him into his *heart*, & he knew that the Bag which he *carryed* was so closely *hugged* by him, that poyson would be best convey'd to him in a *Cordial* of gold. Are unclean & wanton desires accustomed guests to his soul? The Devil will be the Pander to his lust, and by effectual contrivances will so order things, as that they shall fall in with the *current* of his affections: Thus he endeavored to compass *Dauids* death by the poyson of a *look*; & when he found *Ammons* soul hot with this *Feaver*, he by *Jonadabs* mouth inspires a *crafty* fetch into his head of *feigning* himself *sick*, whereby he inveigled his sister. Hath pride and ambition the *throne*

in his heart? How doth the Devil *sublime* his thoughts, & raise them up to high & soaring hopes; engaging him in such designs as cannot be compassed, but by wading through deep and enormous sins: Thus *Haman*, that he might *engross* the favour of his King, and shine with a lustre of glory, free from that *shadow* which the contempt of an unbended knee seem'd to *eclipse* it with, is drawn to contrive a cruel *epidemick* plot against the whole nation of the Jews, and which prov'd in the upshot most fatal to himself in an *advancement* which his *ambitious* thoughts had never proposed to him.

XXXIII.

XXXIII.

THe Universal Centre, to *Guevara* which all the *thoughts*, *actions* and *contrivances* of Men tend, the *Point* to which they are all directed, is *Contentment*, this is the great *Spring* to all the various *motions* of Mankind: And however distant and contrary their ways and courses, their inclinations and constitutions are, yet here they all meet and *concenter* in this one reconciling object: They do perhaps *propound* to *themselves*, as several *Idea's* thereof as they have different *faces*, but their desire

is one and the same. Content-
mēt is that which the *Learned*
seeks to attain in his industri-
ous quest after knowledge ;
this *Jewel* the *Merchant* seeks
in his dangerous voyages, the
Ambitious in his passionate
pursuit of Honor, the *Cove-*
teous in his unwearyed heaping
up of treasure, the *Lascivious*
in the pleasing charms of beau-
ty, the *Conqueror* in his ear-
nest desires after victory, the
Polititian in his deep designs
and crafty knacks. But alas !
the misery of men is, that they
would find that in the *variety*
of the creatures, which is no
where to be found but in the
unity of the Creatour. It is
not in the Wise *Solomon's* dear
bought Experience , in the
Rich

Rich Fools full Barns, in ambitious *Haman's* state & Grandeur, in *Ahab's* ravish'd Vineyard, in *Sampson's* lovely *Dalilah*, in *Nebuchadnezzar's* rule over the World, in *Achitophel's* deep pated Wit. It is peculiar to Gods Wisdom to engross all content in his own hands, that he may dispose of it by retail to the children of men, and enforce all either to purchase it of him, or want it. Hence it is, that men generally waste themselves in desires, tire themselves, with labors, form new projects; and yet all this while spend their money for that which is not bread; & take up with glass beads, instead of that pearl of price I condemn their desires as unjust, not because

E 4 they

they are without *prudence*: No matter though they be *unsatiable*, if they were not *blind*, and fix'd on objects too scanty and disproportion'd. God, as he is the only Principle of Being, so he is the only Fountain of content; I will therefore desist from all vain, amazed, and unsuccessful pursuits of it, within the bounds of finite things where it is not to be found, and procure a *Patent* of it from him who hath reserved the *Monopoly* of it to himself.

XXXIV.

XXXIV.

One says of *Italy*, that though in it there be a great many *Sanctuaries* to provoke and stir up to Prayer, yet the people thereof have little or no devotion: And in this respect he compares its condition to that of Bells, which call men to *Service* and never enter into the Church themselves. Many there are who can teach others to know and practise that, which themselves have learn'd to know onely not to practise: (Like *Scheubelius*, that great *Mathematician*, but by Book onely,

not by practice; who being required once in an Army to make use of his *Quadrant*, knew not the difference between *umbra recta*, and *umbra versa* :) Whose *lives* and *Doctrines* are so little *relative*, that they are a downright *contradiction* to each other. Their *precepts* are a directory for the way to *heaven*, but their *examples*, if follow'd, would lead to *hell*. They never ruminated on that prudent advice of wise *Solomon*, *If thou be wise, be wise for thy self*, carrying their wisdom as *Birds* do meat to their young, not in their breasts, but in their *Beaks*: Like the holy *Paramia*'s slanderer, though they speak *wel*, yet there are *seven abominations in their heart*:

Prov. 26,

At

At the best they are but Fools that have learn'd to be wise by rote only, *not for themselves*, and their Clergy will scarcely save the at the tribunal of the Judge of all flesh, who hath no other peculiar respect for *him that knows his wil & doth it not*, but a greater number of stripes to reward his learned folly. Such what they teach is good warrant for our practise, but what they *doe* is unsafe president for us to live by, because *they say and doe not*. Where I meet this unhappy conjunction of a bad life and good doctrine (a Light shining but not burning), the one may excite in me indignation & pity, but the other only merits my practise (though we are all more apt to tread in the footsteps of Example than
Pre-

Precept, so Apish is our nature) what he saith *well* belongs to all, but what he doth *ill* should be left onely to its Author as his *crime*, not followed by others as their *rule*.

XXXV.

THough our *Laws* make so great a difference between an elder and yonger Brother, that the elder hath assign'd to him the main bulk of the *estate*; yet it doth not so intirely go into his *propriety*, but that the Father chargeth it with requisite provisions for the younger: The measure whereof, if it be not determinately

nately limited, the greater engagement his Fathers confidence in him, lays on him not to frustrate it by a too contracted & narrow dispensing. God who is the *common Father* of all, never so far either gratified the lusts, or disregarded the indigencies of men, as by a large affluence to design an indulgence to the excess; and luxuries of some, and in the mean while no way to provide for supply of the *necessary* wants of others: No, he hath given an abundance to the rich, upon this *Proviso*, that the poor is to have his *dole* out of it: God hath plac'd them in the midst of such Affluence, not as *Proprietaries*, but rather as *Stewards*, the things that
are

are in their possession, are not
meerly & intirely their own,
though they have the *dispens-*
ing power given them: And
according to their receipts, so
must be their disbursements, if
they expect joy and reward
the last great *Auditing* of
their *Accounts.* They are
Gods *Almoners*, and must re-
lieve the poor out of their sur-
plusage. Though Gods *hand* of
Providence doth not *deal* out
to the indigent their portion
immediately, yet he hath gi-
ven a *right* to be supplied out
of the largesses of the others.
And the Scriptures silence in
a punctual limiting the propor-
tion of our charity, and as it
were trusting it to our hands,
should the more engage us,
not

not treacherously to deceive that trust by scanty allotments: Forasmuch as thereby we not only detain the Rights of the Poor, and turn their Lot into Instruments of supply of our pomp, excess or covetousness; and so sin against them; but also against God, in the unfaithful management of that *Trust* wherewith he engageth us to take care for a supply of that part of his Family which is bare and needy.

XXXVI.

I Find it to be more hard to
combate Pleasure then *grief*,
and that *I* am more easily *foi-*
led

led by the *insinuating* and *vi-*
*g*lorious nature of *that*, then
overthrown by the open and
harsh violence of *this*: For grief
where it makes its onset, can't
hold any intelligence within
me to facilitate a surprisal, but
Pleasure hath a *treacherous*
party in my bosom that have
secret compliances with her,
a thousand *Passions* that favor
her admittance, and by all en-
deavors seek to *frustrate* my
resistance: The soul *barrica-*
does it self against grief, and by
all *wards* seeks to keep off
the fury of it: assaults, but to
pleasure it lies open & naked,
and upon laying *siege* or *re-*
trenchment, it soon hearkens
to the *summons*; it admits of
Parlies, Truces, Corresponden-
cies,

ies and *Complyances* here; whereas in the other war, it fights it out to the last without *quarter*; that is like the strife between the Torrent & the *Dam*, always struggling to force one another, but this is like that between *Wind* & *Tide*, which sometimes strive, sometimes come about & are both of a side. The *will* keeps its *forces* firmly united, and closely conjoyn'd, when she enters the *lists* with that; but when pleasure is to be resisted, they are divided & dissipated, and not easily rallied. The souls resolution will not be born down by force, but it gently surrenders to the *delight* that would corrupt it: It soon comes to a Treaty here,
but

but the stormings of grief it firmly opposeth. Therefore I will adventure to pronounce it, though it be a bold Aphorism, *That it is more easie to live on the dunghil of Job with patience, then in the midst of Solomon's great affluence & soft contents with moderatiō: Those paths wash'd with butter (as the Scripture phraseth it) must needs be more slippery and rank, then the way that hath blocks and crosses in it, or that is strewed with the salt of affliction.*

Surely if we go out upon an Inquest, and retriue the examples of those who have marked the ways that lead to destruction with their blood, we may return with that in
our

our mouths. Adversity hath
slain her thousands, but prosperi-
ty her ten thousands. King D. Balcanq
James once asking a Gentle-^{letter from}
man of note, what the people ^{Dorst.}
talked of the Spanish Navy,
was answer'd, Sir, The people is
more afraid of the Spanish
match, then of the Spanish Pow-
der. I more fear Satans kind
offers and courting addresses,
then his hostile attempts.

XXXVII.

IT may be observ'd, that our
Savior somtimes where the
beams of his Deity have broken
forth, doth straight cast a cloud
over

over them, & *shut up* his great and Divine miracles with, *See you tell no man*: He will not permit his glory to appear in its *full* and *unalloy'd* lustre, but draws a *Curtain* upon it. How far different from this is the Spirit of many we meet with, whose only desire is, that they may *dazzle* the eyes of others with their *splendor*; who would have all they do taken notice of and set on Record, and esteem that treasure to be as good as not possess'd and enjoy'd which is *unknown*: That look on a vertuous modesty only as a fine *innocent qualification*, serving a little to commend and set off a man under the *defect* of more real merits: They desire always to be on the

the stage, & to be acting some part that may procure them some renowned Title: *Glory* is the Center to which all their actions are directed, and they care not how crooked the lines they draw, and pathes they proceed in are, so they all concenter in this. Their great aim is to gain *Admiration*; and that I may so far gratifie the, I will wonder at them, but it shall be onely because of the folly and vanity of their humor; it were a wrong to our selves to envy them, because they are indeed below deserving it; or to pity them, because they think themselves above meriting it. In truth, they are but the wonder of fools, and the fools of wise men.

men. Christian modesty teacheth a prudent man, not to expose himself to the greatest *advantage* of view, nor to live at the highest rate of his value: Some talents are best improved when laid up: And solid and true esteem & reputation, *grows* the more by being *suppressed*. Many a rich mine is enclosed in the entrails of the earth, and many a fair Pearl lies in the Seas womb which never came to view, or shall come.

XXXVIII.

They who indulge themselves the divertisement
of

of reading *Romantick stories* & fables, do experience, that though they know all to be false and fictitious, yet many times they can't hold from having as violent passions, as if it were true; and as if they saw that *really* before their eyes, which they are sure is but *painted*: Sometimes they are under a *transport* of joy, sometimes of *sorrow*, as it pleaseth the *Romancer* to tell his story of *good* or *unhappy* fortune: they are in *fears* when extremity of danger is represented, and in *hopes* when a good issue of the matter seems to open it self, and that with as lively a sense, as if they were in good earnest interested in the affair: And though still they can reflect

fleet on all as the *dreams* and *fancies* of another man, yet when they find themselves so truly afflicted, they are ready to think them their own proper concerns. This plainly evidenceth what *vain, irrational* things our *Passions* for the most part are: How *eager* and *vehement* they may be in the pursuit of that which is as empty as *shadows* and *dreams*: And it would be a good lesson from this Experience, to learn how little we are to trust their *Impostures*, and the representations of our deceitful *Fancies* there, where the matter is of a more concerning and weighty nature: It being an approv'd Rule in Prudence, never to trust those entirely, who
have

have deceiv'd us, though but once. How great folly is it in us, to permit our selves to the hurry of these blind & hood-winkt, yet *impetuous* guides? In this instance likewise, methinks we have an insight into the misery & unhappiness of our natures, what a strange & secret *violence* sense exerciseth over reason; what a *tyrannical* power passion usurpeth in the soul: How extreemly *contagious* the neighborhood of the inferior faculty, the imagination, is to the higher & more *refined* the understanding part of the soul: Certainly, there is in man more of the earth, out of wch he was taken & *framed*, then of that *living Spirit* wch was *breath'd* into his nostrils:

strils: There's more body
then soul in this proud crea-
ture, which thinks himself
created to have dominion o-
ver all others.

XXXIX.

SAint Paul, when he was
breathing out threatnings
& committing *Murthers* in the
high road-way to damnation,
was met by God, & by a sud-
dain arrest *made stand*, thrown
off his horse, and forced to
surrender up his heart. Some-
times God sets a stop to a sin-
ner in his hottest carriere, whe
he is (like that Son of *Nimshi*)
driving furiously, and breaks
his

his course on a suddain while
in his full speed: His proceed-
ings in this work are not al-
ways gradual and leisurely, but
he delights sometimes by a
speedy *rescue* to recover those
entirely that were deeply *sunk*
into the jaws of Hell; and by
a *mighty* surprize to bring
them on their knees to beg
for peace, whose hearts are
full of *rage & war* against Him
and his Laws, so that the sud-
denness of the work may seem
to anticipate all previous
promptness, dispositions, and
inclinations to good. How
soon do we finde the *Failour*
(Acts 16.) *anointing* those
wounds which a little before
his own scourge had *inflicted*
on the Apostles: And that pro-
ling

ling extorting Publican Zacheus from a grinder of the faces of the poor, is on a sudden become a charitable refresher of their bowels.

XL.

QUeen Elizabeth, before she came to her crown, being kept in restraint as a Prisoner, hapned to hear a simple Milkmaid sing chearfully in the field, while her self was more enclined to sadder Aires of sighing, then singing; which occasioned her to say, that *that poor maid was happier then her self.* Peace & freedom of heart, and contentment, is more

more often to be found in a cottage, then under a high & magnificent roof: The greatest outward splendor and pomp cannot secure against misfortune, or give one nights sleep (though it doe disturb many) or satisfie any appetite of reason or nature, or religiō; all wch, the meanest fortunes may afford. Worldly glory and grandeur onely make it possible for a man to be made more profoundly & extreame-ly miserable: It is the unhappy Priviledge of being advanced to a great height, that it makes a man lyable to a greater & more sadly calamitous fall (As the *Shell-fish* is carryed up by the Eagle high into the air, only that he may

be the more surely broken in the casting down.) A great condition is exposed to great crosses and misfortunes; but rags, and a mean fortune, can have but small ones however; it is certain, that greatness of state is but a great vanity, and high fortune is nothing but danger, trouble and temptation. I would rather choose a Mediocrity then the highest condition: There I am high enough where I can best stand upright, & where my fall can be lest miserable & dangerous.

*Fata si liceat mihi
Fingere arbitrio meo,
Temperem Zephyro levi
Vela, ne pressæ gravi
Spiritu antenne tremât, &c.*
Sen. Oed. A&. 4.

XLI.

IT is storyed of *Primislaus*, first King of *Bohemia*, that being rais'd from a very mean birth to that top of dignity, he always kept his country shoos by him, to minde him from whence he took his rise to that advancement, and prevent pride and insolence. And we know *Agathocles* would always have his table furnished with earthen vessels, in memory of his being raised from a Potter to be King of *Sicily*. Methinks every man carrys that about with him, that might temper and allay his pride and vanity

were his advancement never so high, either in external things, honor and riches, or internal endowments, gifts & accomplishments of minde; were he no stranger to that great and necessary work of self-reflection: for let him consider his *Extraction*, his soul was drawn out of *nothing*, and his body formed out of the slime of the ground, a clod of *earth* kneaded into humane shape: If he would think on his *relations*, *corruption* is his father, and the *worm* his mother and sister (*Job* 17. 14.) Surely that man must needs forget his rise & alliances, that entertains pride and vain glory; and he need onely study and minde himself to learn to be humble.

XLII.

XLII.

IT hath been a matter of no small debate where *Paradise* was situated; some placing it beyond an immense Ocean, others by an *extravagant* fancy have made a room for it near the *Moon's* Orbe, some in the third *region* of the aire. others haue set it under the *Æquinocti*ol, most in or about *Mesopotamia*; But the enquiry is as fruitless as it is curious; and the certaineft determination we have of it, is that which placeth it in *Terra incognita*, I mean out of the Sphear of our knowledge. All the paradise

that now the Scripture speaks of, is that *third heaven* into which *S. Paul* was rapt. I will not employ my self to seek where that *Paradise* was wch we lost, while I know where that is which I must busie my self to seek. Our sin set the guard of the Cherubins and flaming sword at the entrance of that, and hath since spoiled and defaced its glory; our Saviour hath opened a free passage to this, and hath prepared it for a reenstatement of us in happiness; and this which our *second Adam* hath purchased, doth in as great a portion surpass that which the first *Adam* lost; as the highest heavens do excel the beautifullest and richest earth: For that *Paradise* was

was but as a tranſient representation & type, ſhadowing forth the much more exceeding and abiding glory of this our heaven.

XLIII.

IT is observable in what manner the contention between Abraham's herdſmen & Lot's, is related Gen. 13. 7. and there was a ſtrife between Abrahams herdſmen and the herdſmen of Lot's cattel (and immediately follows in a ſtrange ſeeming dependance at firſt bluſh) and the Cananite & Perezite dwelled in the land: Which ſurely the ſpirit of God inserted as no
F 6 ſmall

small aggravation of the unseasonableness of the strife, that they should fall out and quarrel while the Heathens lived so near them, & were looking on, and so expose their Religion to contempt and reproach. How great an aggravation have our dissensions and differences receiv'd from the neighborhood of those that are adversaries to the Truth, who have delighted themselves to look on, & see our scuffles, and have clapt their hands at the sport, saying, *Aha, so would we have it;* from hence also, taking occasion to reproach & vilifie our Religion. As *S. Paul* says of speaking with several tongues, *Would not he that comes in say*
1 Cor. 14. you are mad? So when those
 23. that

that are without hear of so many dissensions and brawles such jangling opinions among us, *will they not think us mad?* They wil not easily be induced to believe there is a Church or *Temple of God* building, where there is such a noise & clatter of knocking of hammers & iron *instrments*. Surely *Sion* can as ill be built with *discord* of *Hearts* as *Babel* could with *discord* of *tongues*. God is not wont to be in the *whirlewind* of dissentions & uproars but in the *still voice*; And that *Heavenly Dove* the H. Ghost, like the *Hatcyon* buildsh is nest only in a *calm*. Though the garment of the Kings daughter the Church be of *divers colours*, though there be variety of gifts, yet it should

should be like Christs garment without seam; in veste varietas sit, scissura non sit. Lines the nearer they approach to the Center, the nearer they come to one another; & those are at greatest distance from God, who are furthest off from one another in uncharitable differences.

But have the *Canaanite* & the *Perezite* been meerly lookers on, or have they not had an other interest in the strife, by strong & secret influences causing and fomenting differences & contentions, and kindling sparks into a flame? Surely the hand of *Joab* hath been in all this matter: To this sower of tares we are in great part to impute the stirs and disturbances which new *Disciplines,*

sciplines, new Doctrines, Sects and Schisms have raised among us : Who hath been diligent in improving that rule in the Machiavelian Politicks, Divide & impera, making divisions & disuniting, that he may bring the broken parties more easily under his own Mastery.

*Let the words of my mouth,
and the meditations of my heart
be acceptable in thy sight, O
Lord, my strength and Re-
deemer. Psal. 19.*

Reader,



F
i
t
m
c
E
Is
T
O
W



READER,

T *Hat the remaining pages might not be left vacant and naked, I have incerted a Poeme, which I intreat thee to receive with the same Candour, with which I desire thou would'st accept the rest.*

**THE SOULS VALEDI-
CTION TO THE WORLD.**

*Επιθυμίαν ἔχω εἰς τὸ ἀναλῦσαι, I desire
to be dissolved, Phil. 1. 23.*

C *ome Death, and antidate thy blow;
Why are thy Charriot wheels so slow?
Is Time grown slugge? Or hast no dart
To smite through such a willing heart?
Oh! that some kind and wish'd disease
Would hast my unexpir'd release;*

That

That Agues *shakings*, Cholick's *wind*
And *Dropsy's* water were combin'd
To make this claiy Cotte to fall,
And *storme* its too well temper'd wall;
Or that a Feaver's fire would burn
And turn't to ashes for my Urn,

What's Life? a span of nought but trouble
Less, like its *Hieroglyphick* Bubble.
In frailty then in emptiness;
Its real Ills have no redress
But by the shadows of false Joies,
It's Goods exceeded by *alloyes*
O much more numerous misery;
Nor doth't in *Aequinoctial* lye
Of night of Grief and day of Pleasure;
It *drinks* in Sorrow in large measure,
But *tastes* of Joy; it *gleanes* of this,
Of that its fertile *Harvest* is.
Now *Hope* deceives, then double Doubt
And baser fear do justle't out;
Now *griefs* disturb, and *cares* divide,
Now *passions* blind, and *errors* guide.
Had my life by *Methuslems* fate
Ten Ages thrown into one date,
My sorrows would renew, till death,
As oft as I renew my breath.

l'mc

I'm weary of the World, and can
Not relish more its husks and bran.
How doth this grand Imposter cheat
Blinde mortals, giving stones for meat,
Scorpions in lieu of *Fish*, and *Aire*
Instead of food, *Chamæleons* fare !
How doth she trash obtrude for treasure,
For true delight counterfeit pleasure!
She makes her bastard Bullion price
To barter for rich Merchandise,
(As foolish *Indians* are deceiv'd
For Beads to be of Gold berev'd.)
Go, rifle her *Exchange*, and there
Thou'lt finde but roies and trifling ware :
Ransack her *Chequer*, and thou'lt see
Dross and adulterate coins there be.
The temptingst fruit sowre relish leaves,
And at the rotten Core deceives :
The fairest Apples thou canst cull,
Vanish to cinders if thou pull.
Every Grain of Gold hath Clay
Mixt witht, and pounds of base allay.
What poison and what mortal ill
Men swallow under gilded Pills ?
Vain pleasures do but so content
Our *feaverish* minds, as to torment.

The

The more, improving hot desire
To a more fervent ravenous fire;
As waters in a *Hedique* please
Greedyly swallow'd with false ease,
But the deceit of that relief
Is follow'd with a redoubled grief.
Blith mirth, and unctuous delights,
Daies spent in jollity, and nights
In downy soft repoles be
Sirenian baites, and vanity
That fair and flattering Gloss doth borrow
Specious and complemental sorrow.

When will my thread of life be spun?
Time shake thy Glass, thy sands don't run;
The wings of Hours unpinion'd are
Else sure they'd move more swift by far.
Oh that I might find heavens cares
Not proof to th' Rhetorick of my tears:
That 'twould no longer me deny
The *easie* priviledge to dye!
A thousand drags and nets are cast,
And Stratagems and Engines plac't,
To circumvent poor mortals way,
Who, had hell no Arts to betray,
No sleights or force, too pronely do,
By inward promptness Death pursue.

What

What treachery, what traps and snares
The world hides in her smiles or tears !
Do charming looks smooth up her face ?
She would but kill by an embrace ;
Or if the Crocodile do weep,
Purpose of Death she still doth keep ;
How oft by kinde and fond address,
By glosing words and fair caresses,
Hath she attempted me, and I
Alas ! too often did comply.
My easie soul too oft did yield
Her soveraign conquering look, the field ;
But soon I found that I was led,
By fair speech to a *Bankrupt* bed.
Her strong Protests of Pleasures great,
Rais'd hopes but to a sad defeat.
The Honey (I remember't well)
Had in't a taste of Death and Hell ;
And every traiterous kifs bred smart,
Masking a sword aim'd at the heart.
All her sweets had bitter closes,
Thousand of *thorns* did guard her *Roses*.
Her Gems were flaring glass I found,
When view'd in a full light all round.
Oh that my *Leases* date were here
Determin'd, and that slight *debt* were

To nature paid ! this *Tenements* woe
My *inmate* soul would fain forgoe,
Tis a small boon, an easie suit,
No great alms, Oh that heav'n would do't!)
Alas ! how I'me divided here,
Amphibious, 'twixt hope and fear !
Now hopes do raise, and joys tide in ;
Then fears deject, and griefs begin.
Now faith abolves, and love inflames,
Then guilt condemns, and folly shames.
Now heaven shines, and clear light guides ;
Then errors darken, doubt divides,
Alas ! my *actions* all are stain'd
By flesh, and every word profan'd
By sinful and corrupted breath,
And every *thought* doth merit death,
How oft my lab'ring mind would dart
Desires to heaven from my heart :
But heavy clogs do drag it back,
And make its strong endeavours slack.
Oft have I spread my ready wing
(As Larks when going to soar and sing)
And thought to *mount* a pitch as fair
As ever *towering* Hawk i'th' air ;
But flesh's *leash* and tiresome weight,
Did check and soon restrain my flight.

How

How wavering and unconstant is
My heart : how apt to leave its bliss
In wild pursuits ! how apt to change !
How often doth the vagabond range !
Maugre the setters and the eyes
Of all my vows, my watchful eyes,
The discipline of my strict care,
'Tis often gone ere I'm aware.
At the bright flame of golden Trash,
At Honours every glittering flash,
At Pleasures wanton fires, my mind
Too ready to dissolve I find ;
And melting like to easie wax,
To break resolves, as threads of flax.
These ills that are upon my breath
Entail'd, nought can cut off but Death ;
Oh that 'twould charitably smite
This breast that ope's so fair a *white* !
Would the salt humour of mine eyes
(Like *Aqua fortis*) break the eyes
And chains that shackle me, I'de vye
Floods with the boundless Sea, and dye.
Oh ! might I have so full a sight
Of Heaven, as by strong rapture might
Oppress my weak mortality,
And stretch my heart-strings, till that I

Do

Do feel them break a passage free,
For my glad soul, unlink'd to flee
On flaming charriot of Desire!
Oh! I'de rejoyce thus to expire,
And in these beams my death to find,
To cinders, *Phœnix* like calcin'd.

Or that by large and lavish grief,
While woin'g heaven for deaths relief
In silent tears (tears without noise
Are louder languag'd then a voice)
My heart might quite dissolve and melt,
Till in the swelling stream I felt
My soul to make its vent, and fly
Wasted to Heaven in one great Sigh.



FINIS.



५०५

५०५



